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BIBLE QUESTIONS.



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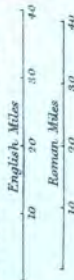
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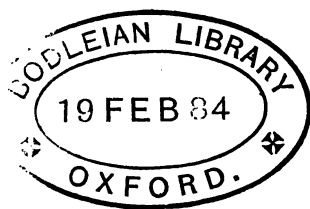


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PREFACE.

THE main design of the author, in preparing the questions contained in the following pages, has been to lead teachers and scholars to study the text of the Bible more closely than is generally done. His experience both in day and Sabbath schools, which, from circumstances that need not be related here, has been somewhat large, leads him to the opinion that notes and helps are more trusted to in Bible teaching than they ought. The consequence is that, in many cases, the actual text of Holy Scripture is neglected, and the scholar, whose general Biblical knowledge may be creditable, is sadly at fault when required to refer to Scripture itself. The motto of every one who sets himself to give Bible lessons should be—*Search the Scriptures* (John v. 39), and the author has endeavoured to keep this precept constantly in view in the construction of this work.

The general plan of the work is this:—After a very brief account of the particular book to be treated of and its arrangement into convenient sections, questions are proposed, the answers to which are to be found in the text of the Bible itself. In every case, where the answer may not, at first sight, be apparent, or where the question refers to some other portion of Scripture than that immediately under treatment, the reference to chapter and verse is given. Except in these cases here referred to, the questions have been so framed, that a careful reading of the Bible will enable any one to give the answer without any such reference to chapter and verse.

In the Old Testament, the prophetic books run parallel with the historical records, and throw a flood of light one upon the other. In fact, the prophetic books cannot be understood if we separate them from the history of the times when they were composed. Care has accordingly been taken to frame questions with a view to bring out this connection, and to show the intimate relation that subsists between these two portions of Holy Writ.

In dealing with the Gospels, the author had considerable difficulty. In the first place, to frame questions on each gospel separately would necessarily involve much repetition; while, in the second place, he has grave doubts as to the wisdom of teaching a *harmonised* gospel. It is hoped the plan adopted will suffice to show how these precious records may be accurately and *textually* taught to the young.

The author has dealt with the Acts of the Apostles and the Epistles of the New Testament in the same manner as with the Historical and the Prophetical Books of the Old. He has endeavoured to show, from internal evidence, how the one supplements the other, and how a knowledge of the one tends to increase our knowledge of the other.

As the work is mainly intended for teachers, especially Sabbath-school teachers, who have not many opportunities of studying the art of teaching, various illustrative lessons and specimen questions on particular passages are given, that thereby they may be led to see how to equip themselves for their honourable and self-denying labours of love in this portion of the Master's vineyard.

A few notes have been given on passages presenting special difficulty; but the plan of the work has necessarily rendered these few and brief.

It is the author's earnest prayer that this little work may be of some service to those who, from Sabbath to Sabbath, labour, with a zeal beyond all human praise, to instil into the young mind a knowledge of that word which is able to make wise unto salvation.

T. M.

August, 1875.

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BIBLE QUESTIONS.

GENESIS.

Genesis means **Generation**, and the first book of the Bible is so called, because it contains an account of the Creation. It embraces a period of 2369 years—from B.C. 4004 to B.C. 1635—from the Creation to the death of Joseph. The book may be divided thus:—

- | | |
|---|-----------------|
| (a). Creation, ... | Chap. i., ii. |
| (b). Fall and peopling of the world, ... | „ iii.-v. |
| (c). Deluge and re-peopling of the world, ... | „ vi.-x. |
| (d). Dispersion of mankind, ... | „ xi. |
| (e). Biography of Abraham, ... | „ xii.-xxv. |
| (f). Biography of Isaac, ... | „ xxvi., xxvii. |
| (g). Biographies of Jacob and Joseph, ... | „ xxviii.-l. |

QUESTIONS.

(a). CREATION.—CHAPS. i., ii.

1. When did God create the heavens and the earth?
2. What is meant by the *beginning* (see John i. 1)?
3. What does the word *create* mean?
4. By whom did God create all things (John i. 3)?
5. By what did God create all things (Heb. xi. 3)?
6. Of what did God create all things (Heb. xi. 3)?
7. For what purpose did God create all things (Rom. i. 20; Acts xvii. 27)?
8. What was the condition of the earth after its creation?
9. Detail the order of creation.
10. What did God say when he was about to make man (26)?
11. What do we learn from the word “us?”
12. What was the image of God in which man was created (Eph. iv. 24; Col. iii. 10)?

15. What was the Ark a type of?
16. What were the waters of the flood a type of (1 Peter iii. 20, 21)?
17. How long did the waters prevail on the earth?
18. Where and when did the Ark rest after the flood?
19. What did Noah do to ascertain whether the waters were abated?
20. What did Noah wait for before leaving the Ark (viii. 15, 16)?
21. What may we learn from this conduct of Noah?
22. What was Noah's first act after leaving the Ark?
23. What promise did God make on this occasion?
24. What sign did God give of this promise?
25. Repeat the blessing pronounced on Noah and his family.
26. What law was published to prevent a repetition of the violence that prevailed before the flood (x. 6)?
27. On what was this law grounded?
28. What may we learn every time we see the rainbow?
29. Of what sin was Noah guilty shortly after the flood?
30. Which of his sons was cursed on this occasion?
31. Show how the blessing pronounced on Shem and Japheth has been fulfilled?
32. What parts of the world have been respectively peopled by Noah's three sons?
33. Who was Nimrod, and for what was he distinguished?
34. Which were the earliest empires founded after the flood?
35. Where were these empires situated?

(d). DISPERSION OF MANKIND.—CHAP. xi.

1. Where did mankind settle after the flood?
2. What did they purpose doing in this settlement?
3. What object had they in view in erecting this structure?
4. How did God arrest the progress of the work?
5. What name was given to the tower, and why?
6. What was the effect of this confusion of tongues?
7. Why have we an account of the descendants of Shem?

(e). BIOGRAPHY OF ABRAHAM.—CHAPS. xii.-xxv.

1. Who was Abraham, and where was he born?
2. To what place did Terah first emigrate?
3. How long did Abraham continue there?
4. What command was given to Abraham by God after Terah's death?
5. What promise accompanied this command?
6. How was this promise fulfilled (Gal. iii. 16)?
7. What induced Abraham to obey this command (Heb. xi. 8)?
8. What was Abraham's first halting place in Canaan?

9. What did Abraham do there?
10. To what place did Abraham move from Moreh?
11. How did he signalise his stay in this place?
12. What compelled Abraham to leave Canaan for a time?
13. Where did he go, and why?
14. Why did he not return to his native country (Heb. xi. 13-16)?
15. Of what sin was Abraham guilty in Egypt?
16. Where did Abraham go after his return from Egypt?
17. What separation took place there?
18. What may we learn from Abraham's conduct on this occasion?
19. What induced Lot to make the choice he did?
20. What great principle did Lot forget in making this choice (1 Cor. xv. 33)?
21. Show how Lot was punished for his greed (xiv.).
22. What lesson ought Lot to have learned from this incident?
23. Did he learn that lesson? What further trials had he to undergo in consequence (xix.)?
24. Where did Abraham settle after his separation from Lot?
25. What further promise was made to him there?
26. Give an account of the war of the four kings against five.
27. Why have we the account of this war in the Bible?
28. How did Abraham show his generosity in connection with Lot's capture?
29. What new promise was made to Abraham after this war?
30. What difficulty had Abraham in connection with this promise?
31. By what fresh promise was this difficulty removed?
32. How did Abraham treat this promise (xv. 6)?
33. What great lesson does the Apostle draw from Chap. xv. 6. (Rom. iv.)?
34. What gracious confirmation of this promise did God give to Abraham?
35. Who was Hagar, and what led her to flee from Sarah?
36. How was she induced to return?
37. What promise was made to her regarding Ishmael?
38. How has this promise been fulfilled?
39. Why was the name "Abram" changed into "Abraham?"
40. What seal of God's covenant was given to Abraham?
41. What was the law of circumcision?
42. When did Abraham receive circumcision—before he was justified or after (Rom. iv. 10)?
43. What was the exact purpose served by circumcision (Rom. iv. 11)?
44. What New Testament rite has come in place of circumcision?
45. To whom is baptism to be administered?
46. Give an account of Abraham's meeting with the angels.
47. What lesson may we learn from his treatment of them (Heb. xiii. 2; Matt. x. 42)?

48. What induced God to reveal to Abraham his intention of destroying the cities of the plain?
49. How did Abraham act when he heard God's intention?
50. What lesson may we learn from Abraham's conduct on this occasion (Luke xviii. 1)?
51. Of whom was Abraham a type in thus praying (Luke xxiii. 34)?
52. What may we learn from this narrative regarding the righteous (Matt. v. 13)?
53. Give an account of the destruction of Sodom.
54. Why were it and the other cities of the plain destroyed?
55. What lesson may we learn from this terrible doom (Luke xiii. 3)?
56. How was Lot saved? What did he carry with him?
57. What lesson does our Saviour draw from Lot's wife (Luke xvii. 31-33)?
58. What nations were descended from Lot?
59. When was Isaac born? Why was his birth so long delayed (Heb. xi. 11, 12; Rom. iv. 17-22)?
60. How did Ishmael act on the occasion of Isaac's weaning?
61. What was this mocking a proof of (Gal. iv. 29)?
62. What was done to Ishmael and Hagar in consequence?
63. What allegory does the Apostle found on this incident (Gal. iv. 22-30)?
64. Where did Hagar go on being sent away?
65. What happened to her there?
66. What life did Ishmael follow?
67. What great trial of his faith had Abraham to endure in connection with Isaac?
68. What was God's purpose in laying this trial upon him?
69. What blessing came upon him in consequence of his obedience on this occasion?
70. How old was Sarah when she died?
71. Give an account of her funeral.
72. Whence was a wife obtained for Isaac?
73. Why did not Abraham wish him to marry a native of Canaan?
74. What answer to prayer have you in connection with the journey of Abraham's steward to Padan-aram?
75. How old was Abraham when he died, and where was he buried?
76. Give examples of Abraham's faith, generosity, fair dealing, power in prayer, valour, trust in God.
77. What was his character as a husband, as a father, as a relation, as a neighbour, as a master?
78. Refer to passages in the New Testament in which Abraham's faith is referred to.
79. The Apostle calls him the "father of the faithful." In what sense are these words to be understood?

80. How is Abraham the father of the faithful among the Gentiles?
81. How does the Apostle prove that Abraham was not justified by circumcision (Rom. iv.)?
82. Prove that Abraham was justified by works (James ii. 21-23).
83. How do you reconcile this statement of James with that of Paul in Rom. iv.?

(f). BIOGRAPHY OF ISAAC.—CHAPS. xxvi., xxvii.

1. Isaac is said to have been born after the spirit (Gal. iv. 29). What is the meaning of this phrase?
2. Isaac is said to have been by promise (Gal. iv. 23). Prove this from Abraham's history.
3. What purpose was served by the sending of Ishmael away from Isaac?
4. How was this purpose still further manifested in the choice of a wife for Isaac?
5. What family had Isaac? Which was the child of promise?
6. Why, was Jacob, the younger, chosen (Rom. ix. 10-13)?
7. How did God renew the promise to Isaac?
8. In what way did Jacob deprive Esau of his birthright?
9. In what way did he deprive him of his father's blessing?
10. In what respect were all the parties to blame in this transaction?
11. What was the sin of Esau in selling his birthright (Heb. xii. 16)?
12. How did this sin affect his obtaining the blessing (Heb. xii. 17)?
13. What is meant by the Apostle when he says (Heb. xii. 17) that he found no place for repentance?
14. What evil consequences resulted from the trick by which Jacob obtained the blessing?
15. Show from Jewish history the fulfilment of Chap. xxvii. 40 (2 Chron. xxi. 8-10).
16. How old was Isaac when he died? Where was he buried?

(g). BIOGRAPHIES OF JACOB AND JOSEPH.—CHAPS. xxviii.-l.

1. What does the word "Jacob" mean? Why was it given?
2. What was the first example Jacob gave of this supplanting tendency?
3. What was the second? Wherein was he wrong in this transaction (Eph. vi. 1)?
4. What was he obliged to do in consequence of his share in this deceit?
5. What purpose was served by his removal to Padan-aram (xxvii. 46)?

6. What happened to him at Bethel? What does Bethel mean?
7. What promise was made to him there?
8. What vow did Jacob make at Bethel?
9. When was this vow fulfilled (xxxv. 1-8)?
10. Describe Jacob's treatment by Laban.
11. What relation does this treatment bear to Jacob's previous conduct to Esau?
12. How long was Jacob an exile from Canaan?
13. What finally induced him to leave Padan-aram?
14. How does his characteristic weakness appear in the mode and time of his departure?
15. Describe Laban's pursuit, and the covenant entered into between Laban and Jacob.
16. How does God's care for Jacob appear in this transaction?
17. When and why was Jacob's name changed to Israel?
18. Who was the angel that wrestled with Jacob at Peniel?
19. What was the meaning of the wrestling? Why was Jacob not allowed to cross the Jabbok with his old name?
20. What may we learn from this (Eph. iv. 22-24)?
21. Give an account of Jacob's meeting with Esau.
22. Where did Jacob first settle on his arrival in Canaan?
23. What crime did two of his sons commit there?
24. What curse was pronounced upon them in consequence (xlix. 5-7)?
25. How was this curse literally fulfilled?
26. What was the immediate effect of this massacre on Jacob's movements?
27. What happened on Jacob's arrival at Bethel?
28. How was God pleased to express his approval of Jacob's conduct (xxxv. 9-15)?
29. How did Jacob show partiality for Joseph?
30. What effect had this partiality on his brethren?
31. What early indications did God give Joseph of his future greatness?
32. How did his brethren receive these indications?
33. What feeling animated them against Joseph (Acts vii. 9)?
34. How did this feeling find expression?
35. What was God's purpose in permitting them to sell Joseph (l. 20; Ps. cv. 16,17)?
36. What position did Joseph attain in the house of Potiphar?
37. For what reason was he afterwards cast into prison?
38. How did the Lord show mercy to Joseph when he was in prison?
39. With what two persons was he brought into contact in prison?
40. Describe their dreams, and Joseph's interpretation of them.
41. What was the immediate cause of Joseph's being brought out of prison?

42. Give an account of Pharaoh's dreams, and the interpretation thereof?
43. What measures did Joseph advise Pharaoh to adopt in view of the threatened famine?
44. What success attended the adoption of these measures?
45. What brought Joseph's brethren down into Egypt?
46. How did Joseph behave himself towards them on this occasion, and why?
47. To what did they attribute the treatment they received?
48. On what condition were they allowed to depart, and who was detained as a hostage for the fulfilment of this condition?
49. How did Jacob receive the account of what had happened to them in Egypt?
50. What compelled Jacob to send them a second time into Egypt?
51. How many went down on this second occasion?
52. How did Joseph show his regard for Benjamin, and his knowledge of the respective ages of his brothers?
53. What means did Joseph adopt to test the love of his brothers towards Benjamin?
54. Give an account of Judah's pleading for Benjamin.
55. What effect had this scene upon Joseph?
56. What message did he send to his father?
57. How did Jacob receive this message?
58. Where were the Israelites placed on their arrival in Egypt?
59. What important purpose was served by their removal from Canaan at that particular time?
60. What important purpose was served by their settlement in Goshen, apart from the Egyptians?
61. By what successive steps did Joseph obtain possession of the land of Egypt for Pharaoh?
62. What change must this have produced in the constitution of the country?
63. Describe Jacob's interview with Pharaoh.
64. Give an account of the blessings bestowed on Ephraim and Manasseh?
65. What were Jacob's death-bed blessings on his sons? Show how they were fulfilled.
66. Give an account of Jacob's death and burial.
67. How did Joseph show his generosity after his father's death?
68. What evidence did Joseph give of strong faith when he was dying (Heb. xi. 22)?
69. Show that his faith was not in vain (Exod. xiii. 19; Josh. xxiv. 32).
70. In what respects was Joseph a type of Christ?
71. Show how Joseph acted as a son, as a servant, as a brother, as a ruler.
72. What great lessons may we learn from the history of Joseph?

GENERAL QUESTIONS.

1. What important portion of the church's history was brought to a close at Joseph's death?
2. What promises of the Messiah do you find in the Book of Genesis?
3. What preparation for the coming of the Messiah do you find in the Book of Genesis?
4. What punishment of sin do you find in this book?
5. What examples of prayer do we find in this book?
6. How does Genesis stand related to the whole of the rest of the Bible?
7. Who are the chief women mentioned in Genesis?
8. Give illustrations of these texts from Genesis—James v. 16 (last clause); Heb. xiii. 2, 5, 14; Eph. vi. 5-8; Rom. xii. 10, 17.
9. Show the gradual limitation of the promise made to Eve (iii. 15) as exhibited in Genesis.
10. Mention the special sacrifices related in Genesis. Under what circumstances were they offered?
11. What religious ordinances have we an account of in Genesis?
12. What traces of the Sabbath can be found in Genesis?
13. Give examples from Genesis of God's forbearance; of His answering prayer; of His general providence; of His particular providence; of His care for His own people; of His hatred of sin, etc.
14. What historical incidents recorded in Genesis are referred to as types in the New Testament?
15. What illustrations of faith can you find in Genesis?

EXODUS.

Exodus means **Outgoing** or **Departure**, and is the name given to the second book of the Bible, because it contains an account of the **Outgoing** of the Israelites from Egypt. It embraces a period of 145 years—from the death of Joseph, B.C. 1635, to the erection of the tabernacle at Sinai, B.C. 1490. It may be conveniently divided into the following paragraphs:—

- (a). The Oppression in Egypt,.....Chap. i.
- (b). The training of Moses,..... „ ii.-vi.
- (c). The deliverance from Egypt,.. „ vii.-xv. 21.
- (d). Journey to Sinai,..... „ xv. 22-xviii.
- (e). Giving of the Law, ... „ xix.-xxiv.
- (f). Construction and Erection of
Tabernacle,..... „ xxv.-xxvii., xxxvii.,
xxxviii., xl.
- (g). Consecration of Aaron and his Sons, xxviii., xxix., xxxix.
- (h). Worship of golden calf,..... „ xxxii.-xxxiv.

QUESTIONS.

(a). THE OPPRESSION IN EGYPT.—CHAP. i.

1. How many were the Israelites when they went down to Egypt?
2. What evidences have we of the fulfilment of God's promise to Abraham as recorded in Gen. xvii. 2?
3. What danger did the Egyptians apprehend from the great increase of the Israelites?
4. What various measures did Pharaoh adopt to crush the Israelites?
5. Show that in every instance he was fighting against the laws of God.
6. What effect has oppression or poverty on the increase of population?
7. What law of God was Pharaoh fighting against in ordering the midwives to destroy the male children?
8. What was the result of the oppression in so far as regards the increase of the people (v. 20)?

(b). THE TRAINING OF MOSES.—CHAPS. ii.-vi.

1. To what tribe did Moses belong?
2. What induced his mother to endeavour to save him (Heb. xi. 23; Acts vii. 20)?
3. What steps did she take with a view to this?
4. What led Pharaoh's daughter to save the child (ii. 6)?
5. What advantage was it to Moses to have spent his first years at home?
6. How long did he remain at court (Acts vii. 23)?
7. What do we know from Scripture regarding him during these forty years (Acts vii. 22)?
8. What induced him to visit his brethren (Heb. xi. 24-26)?
9. What induced him to attempt the defence of his brethren (Acts vii. 25)?
10. Where did Moses go on leaving Egypt, and whom did he meet there?

11. How long did he continue in Midian (Acts vii. 30)?
12. What happened at the expiry of this time?
13. What did the bush burning but not consumed represent?
14. What successive objections did Moses make to undertaking the deliverance of the Israelites?
15. How were these several objections overruled?
16. By what new name did God make himself known on this occasion?
17. What does that name imply?
18. What signs did God graciously give Moses that He would be with him?
19. What was the exact relation between Moses and Aaron in the work of the deliverance?
20. What was the first thing Moses did after receiving his commission (iv. 18)?
21. What may we learn from this conduct of Moses?
22. What happened to Moses on his way to Egypt?
23. What was the first thing Moses and Aaron did after their arrival in Egypt?
24. How did the people receive the news?
25. What reception did they meet with from Pharaoh?
26. What was the first and immediate effect on the Israelites of the demand for their liberation?
27. On whom did the people lay the blame of this?
28. What did Moses do in the circumstances?
29. What may we learn from this conduct of Moses?
30. What answer did God give to Moses' complaint?
31. What gracious promise did he make through Moses to the nation?
32. How did the people receive the intelligence of this great promise?
33. Why did they receive it in this spirit?
34. Trace God's providence in preparing Moses for his great work.

(c). THE DELIVERANCE FROM EGYPT.—CHAPS. vii.-xv. 21

1. What great purpose had God in view in all his dealings with Pharaoh?
2. What is meant when it is said that "God hardened Pharaoh's heart?"
3. What argument does the Apostle base on God's dealings with Pharaoh (Rom. ix. 17, 18)?
4. Mention the miracles wrought by Moses before Pharaoh.
5. Give an account of the ten plagues.
6. Show wherein they were miraculous.
7. Show what relation they bore to the idolatry of Egypt.
8. What was the last plague of all?

9. What was to be the effect of that plague upon Pharaoh and his people?
10. What rite was instituted in connection with this plague?
11. Why was it called the Passover?
12. Give an account of the institution and observance of the Passover.
13. In what respects was the Passover typical (1 Cor. v. 7)?
14. Show its typical nature by a reference to its detailed parts, *e.g.*, in reference to the victim, the mode of its preparation, the attitude in which it was eaten, the sprinkling of the blood, etc.
15. How was the Passover made the means of imparting a knowledge of religious truth to the children?
16. What feast was instituted in connection with the Passover?
17. Why was it so named?
18. What did the removal of leaven signify (1 Cor. v. 7,8)?
19. How did the Israelites spoil the Egyptians before leaving the land?
20. What was the rendezvous of the Israelites in Egypt?
21. What was their first halting place after Rameses?
22. What law was enacted there?
23. Why were the first-born thus consecrated?
24. Who were afterwards substituted instead of the first-born (Num. viii. 5-22)?
25. Give an account of this substitution (Num. iii.).
26. What was the principle underlying the consecration of the first-born (Rom. xi. 16)?
27. Why did not God lead the Israelites direct to Canaan?
28. What took place at Etham?
29. Give an account of Pharaoh's pursuit of the Israelites.
30. How did the Israelites celebrate this great deliverance?
31. What is the grand characteristic of this song?
32. Of what was the passage of the Red Sea a type (1 Cor. x. 2)?

(d). JOURNEY TO SINAI.—CHAPS. xv. 22.-xviii.

1. What happened at Marah? at Elim?
2. Describe the giving of the manna.
3. Wherein was the giving of the manna miraculous?
4. What trace of the Sabbath do you find in the account of this transaction?
5. What memorial of this great event was preserved?
6. What was the manna a type of?
7. What contrast does our Saviour draw between the manna and Himself as the Bread of Life (John vi. 58)?
8. What is meant by the hidden manna (Rev. ii. 17)?
9. How does the Psalmist describe the manna (Ps. cv. 46)?
10. How long did the manna continue (Josh. v. 12)?

11. What argument does the Apostle found on Chap. xvi. 17, 18 (2 Cor. viii. 13-15)?
12. What happened at Rephidim?
13. What is the meaning of Massah and Meribah?
14. What explanation does the Apostle give of this transaction (1 Cor. x. 4)?
15. Give an account of the battle with Amalek.
16. How was Moses engaged during the battle?
17. What curse was pronounced upon Amalek?
18. Show the partial fulfilment of that curse (1 Sam. xv; 2 Sam. viii. 12)?
19. Give an account of Jethro's visit to Moses.
20. What advice did Jethro give Moses regarding the administration of justice?

(e). GIVING OF THE LAW.—CHAPS. xix.-xxiv.

1. When did Israel arrive at Sinai?
2. How long did they remain there (Num. x. 11-13)?
3. What was the one great condition of the covenant which God made with Israel at Sinai?
4. What gracious promise did He make to them if they kept this condition?
5. What wider application has this promise received under the gospel (1 Peter ii. 9)?
6. What preparations were made for the giving of the law?
7. What did all these preparations imply in regard to the nature of the law (Rom. iv. 15)?
8. What contrast does the Apostle draw between the law and the gospel (Heb. xii. 18-24)?
9. What appearance did Sinai present during the giving of the law?
10. What references have we to this in other portions of Scripture (Ps. lxxviii. 16, 17; cxiv.)?
11. What portion of the law was first given, and how?
12. What request did the people make to Moses in consequence of the terrible sight which the mount presented?
13. What are we taught by this request?
14. Give examples from the civil laws enjoined (xxi.-xxiii.), of the humanity of the Jewish laws?
15. How was the covenant ratified?
16. What are we taught by this (Heb. ix. 18-23)?
17. Who was left in charge of the people when Moses was on the mount?
18. How long was Moses in the mount?
19. Was the law designed to give righteousness (Gal. iii. 21)?
20. Wherefore then serveth the law (Gal. iii. 19)?

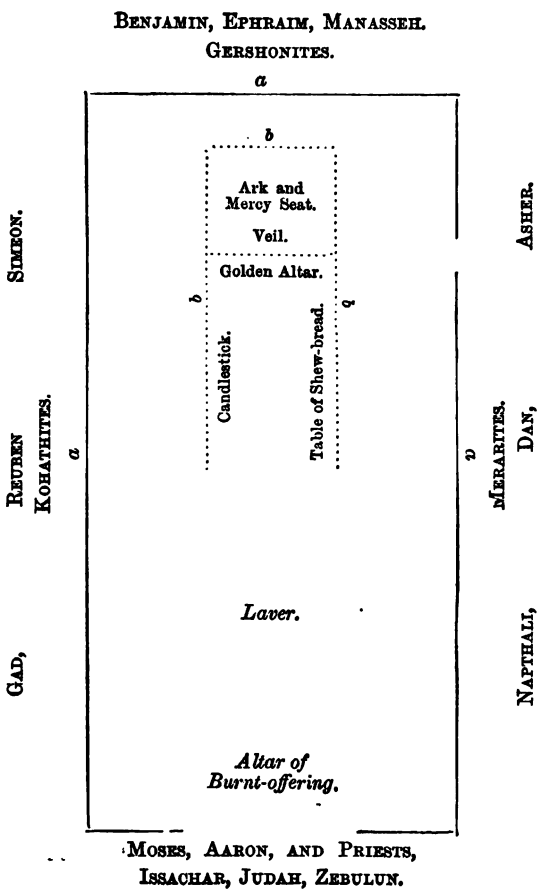
21. What is the exact position of the law in the economy of redemption (Rom. iii. 20; Gal. iii. 24)?
22. How does the law effect this purpose (Rom. vii. 8-13)?
23. What is the relation of the believer to the law (Rom. vii. 1-6)?
24. How does the Apostle prove that the inheritance, i.e., the blessings of redemption were by promise and not by the law (Gal. iii. 15-18)?

(f). CONSTRUCTION AND ERECTION OF THE TABERNACLE.—
CHAPS. xxv.-xxvii., and xxxvii., xxxviii., and xl.

1. Whence was the material for the Tabernacle obtained?
2. In what spirit did the people offer?
3. What proclamation had to be made in consequence?
4. What may we learn from this example (2 Cor. ix. 6-11)?
5. After what pattern was the Tabernacle built?
6. Who were the chief artists employed in the work?
7. How were they qualified for their office?
8. What was the Court of the Tabernacle?*
9. How was it separated from the camp?
10. On what side was the entrance, and what was its size?
11. What was the framework of the Tabernacle composed of?
12. How were these boards kept together?
13. What were the coverings of the Tabernacle?
14. What was the size of the Tabernacle?
15. Into what two parts was it divided?
16. On entering the Court what first met one?
17. What are we taught by this (Heb. ix. 22)?
18. What lay between the Altar of Burnt-offering and the door of the Tabernacle?
19. What was the use of the laver?
20. What are we taught by its position between the Altar and the door of the Tabernacle (Heb. xii. 14)?
21. What piece of furniture lay in the outer house to the right hand, on the north side?
22. What was the use of this table?
23. Who was permitted to eat this bread when it was removed at the end of the week?
24. Refer to any instance of the violation of this regulation (1 Sam. xxi.).
25. What reference does our Saviour make to this incident (Matt. xii. 1-8)?
26. What are we taught by the Showbread?
27. What piece of furniture lay on the left hand, on the south side of the outer house?
28. What was the use of the Candlestick?

* The plan on the following page will render the questions on the Tabernacle easily understood.

GROUND PLAN OF TABERNACLE.



a a a. Court, 100 cubits by 50, separated from the Camp by curtains five cubits high, hung on pillars.
 b b b. Tabernacle 30 cubits long, 10 broad 10 high, divided into two portions, the outer house 20 cubits long,
 and the Holy of Holies 10 cubits long.

29. What and where was the Golden Altar?
30. When was the incense offered (Luke i. 8, 9)?
31. What separated the outer house from the Holy of Holies?
32. What happened to the veil at Christ's crucifixion (Matt. xxvii. 51)?
33. What did the veil typify (Heb. x. 20)?
34. What article of furniture was in the Holy of Holies?
35. What did the Ark contain (xl. 20; 1 Kings viii. 9; Heb. ix. 3, 4)?
36. What did the covering of the Ark constitute?
37. What are we taught by the fact that the mercy-seat was over, or rested upon, the two tables of the law (Ps. lxxxv. 10)?
38. What covered the mercy-seat?
39. What promise did God make in connection with it (xxv. 22; Ps. lxxxi. 1; Num. vii. 8, 9)?
40. To what portion of the Tabernacle had the people access?
41. Who were allowed into the outer house (Heb. ix. 6)?
42. Who were allowed into the Holy of Holies (Heb. ix. 7)?
43. What are we to learn from this (Heb. ix. 8)?
44. How has the way into the holiest of all been made manifest (Heb. ix. 11, 12)?
45. When was the Tabernacle set up?
46. What took place when the Tabernacle was set?
47. What was the cloud a symbol of?
48. What position in the camp did the Tabernacle occupy (Num. i. 49-53)?
49. Describe the position of the tribes round the Tabernacle (Num. ii. 1-31).
50. Describe the position of the Levites (Num. iii. 12-39).
51. What was there continually resting over the Tabernacle (Num. ix. 15, 16)?
52. What was the signal for their marching and halting (Num. ix. 17-23)?
53. Where was the Tabernacle first erected after crossing the Jordan (Josh. v. 10)?
54. Where was it finally deposited (Josh. xviii. 1)?
55. Trace the subsequent history of the Ark (1 Sam. iv. 4, 5; v. 1, 8, 10; vi. 14-21; 2 Sam. vi. 10, 16, 17; 1 Kings viii. 6).
56. Of whom may the Tabernacle be considered a type (John i. 14, where "dwelt" = "Tabernacled;" 1 Tim. iii. 16; Col. ii. 9)?
57. Of what may the Tabernacle be considered a type (1 Tim. iii. 15; Eph. ii. 21, 22; 1 Cor. iii. 9; vi. 19)?

(g). CONSECRATION OF AARON AND HIS SONS.—
CHAPS. xxviii., xxix., AND xxxix.

1. Who among the Israelites were first consecrated to God's service (Ex. xiii. 1, 2; 11-16)?
2. Who were afterwards substituted in their stead (Num. viii. 5-22)?

3. Why was the tribe of Levi so selected (Deut. x. 8, 9; xxxiii. 8-11)?
4. Which of the tribe of Levi became priests (xxviii. 1)?
5. What were the priestly garments? *
6. What was the first part of the ceremony in the consecration of Aaron and his sons (xxix. 4)?
7. What may we learn from this (Eph. iv. 22; Heb. x. 22)?
8. What was the second part of the consecration service?
9. What may we learn from this (Eph. iv. 24; Phil. iii. 9)?
10. What sacrifice was first offered?
11. What may we learn from this (Heb. v. 1-3)?
12. Which was the second sacrifice?
13. What may we learn from this (1 Cor. vi. 20)?
14. Which was the third sacrifice?
15. What may we learn from this (Eph. ii 14)?
16. How long did the consecration service last?
17. What sacrifice was offered during each of these days

(h). WORSHIP OF THE GOLDEN CALF.—CHAPS. xxxii.-xxxiv.

1. What led the people to form a calf?
2. What part did Aaron take in this transaction?
3. Whence was the material for the calf obtained?
4. How did Moses receive intelligence of what was going on?
5. What threat did God make regarding the people?
6. What argument did Moses use to turn God from His purpose?
7. Narrate what Moses did when he came to the camp.
8. What immediate punishment was inflicted on the people?
9. Describe what happened on the day after Moses came down from the mount.
10. What was implied in the removal of the tabernacle from the camp?
11. What lesson may we learn from this (Rev. ii. 5)?
12. How did God manifest His glory to Moses?
13. In what does God's glory consist?
14. What was the sign of the renewal of the covenant with Israel?
15. How long was Moses on the mount on this second occasion?
16. What change was observable on him when he came down?
17. What did he do in consequence?
18. What did this veil represent (2 Cor. iii. 7-17)?
19. Where do you find a similar mark of God's approval in the New Testament (Acts vi. 15)?

*1. Common to Aaron and his sons:—

- a. Linen drawers (xxviii. 42).
- b. Tunic (xxviii. 40-43).
- c. Girdle (xxviii. 40-43).
- d. Mitre (xxviii. 40-43).

2. Peculiar to Aaron as High Priest:—

- a. Robe of the Ephod (xxviii. 31-35; xxxix. 22-26).
- b. The Ephod (xxviii. 6-12; xxxix. 1-5).
- c. Breast-plate (xxviii. 13-30; xxxix. 8-21).
- d. Mitre (xxviii. 36-38; xxxix. 30, 31).

LEVITICUS.

This Book is so named because it is mainly occupied with the laws which regulated public worship, of which the members of the tribe of Levi were the ministers. It occupies one month. The only historical incident recorded is the death of Nadab and Abihu. Whilst, like all Scripture, it was given by inspiration of God, and is profitable for doctrine and instruction, yet, dealing as it largely does with that which has passed away, and was purely ceremonial, it is not, in all its portions, so suitable for school instruction as other parts of God's word. The following portions, however, are of permanent interest, and many precious lessons may be drawn from them :—

- (a). Death of Nadab and Abihu, ...Chaps. ix., x.
- (b). The Law of Leprosy, ... ,, xiii., xiv.
- (c). The great day of Atonement, ... ,, xvi.
- (d). The Jewish Feasts and Festivals, ... ,, xxiii.-xxv.

QUESTIONS.

(a). DEATH OF NADAB AND ABIHU.—CHAPS. ix., x.

1. How did God testify His acceptance of Aaron's first sacrifice on the brazen altar?
2. Give other examples from Scripture of a similar kind (Judges xiii. 19, 20; 2 Kings xviii. 38).
3. What was the sin of Nadab and Abihu, and what their punishment?
4. What may we learn from this (Deut. xxviii. 58, 59; Rev. xxii. 18, 19)?
5. What was probably the cause of the sin (x. 8-11)?
6. Give other instances of punishment arising from the irreverent interference with holy things (1 Sam. vi. 19, 20; xiii. 8-14; 2 Sam. vi. 6-9; 2 Chron. xxvi. 16-21).

(b). THE LAW OF LEPROSY.—CHAPS. xiii., xiv.

1. What rules were given for the discovery of leprosy?
2. What was the leper, when pronounced unclean, obliged to do?
3. Of what was leprosy a type?
4. What may we learn from the exclusion of the leper from the camp (Rev. xxi. 27)?

5. What sacrifices were offered for the leper when brought to the priest?
6. What was signified by the killing of the one bird (Heb. ix. 22)?
7. What was signified by the other being allowed to go free (1 Peter ii. 24)?
8. What was signified by sprinkling the blood upon the leper (Heb. ix. 13-14; Eph. i. 7)?
9. Quote any reference to this ceremony in Scripture (Ps. li. 7; Ezek. xxxvi. 25).
10. What was the leper obliged to do after atonement had thus been made?
11. What did this washing signify (Titus iii. 5)?
12. How long after this was he obliged to remain out of his tent?
13. At the end of seven days what additional sacrifices had the leper to offer?
14. What special provision was made for the poor leper.
15. Give instances where leprosy was inflicted as a punishment (Num. xii. 10; 2 Kings v. 27; 2 Chron. xxvi. 19).
16. Give an instance of leprosy being inflicted and removed as a sign (Exod. iv. 6, 7).
17. Give examples of the cure of leprosy (2 Kings v.; Matt. viii. 1-4; Luke xvii. 12-19)

(c). THE GREAT DAY OF ATONEMENT.—CHAP. xvi.

1. When did the ceremony take place?
2. What name is given to it in Acts xxvii. 9?
3. How was the whole day to be observed?
4. Who was the officiating priest on the occasion?
5. What preparation did he make for the celebration of the ceremonies (v. 4)?
6. What may we learn from the fact that the High Priest divested himself of his own gorgeous robes, and put on plain linen garments on this occasion (Phil. ii. 5-8)?
7. What victims did the High Priest select for himself and his house?
8. How did he make an atonement for himself and his house?
9. What do we learn from the fact that the High Priest had thus to offer for himself (Heb. v. 13)?
10. Wherein, in this respect, does Christ our High Priest (Heb. iii. 1) differ from the Jewish High Priest (Heb. vii. 26, 27)?
11. What sacrifices were selected for the people?
12. What name was given to the one of these goats, and why?
13. How was it chosen?
14. How was an atonement made for the people?
15. When the atonement was thus made what was done to the scape goat?

16. What was the significance of this transaction (Is. liii. 11, 12 John i. 29; Heb. ix. 28; 1 Peter ii. 24)?
17. Why were the flesh, skin, etc., of the sin offering burned without the camp (Rev. xxii. 15)?
18. What duty does the Apostle enforce from this fact (Heb. xiii. 11-14)?
19. How often was this ceremony performed?
20. What may we learn from this regarding the whole ceremonial law (Heb. x. 1-4)?
21. What contrast does the Apostle draw in this respect between the Jewish ceremonial and Christ's sacrifice (Heb. vi. 27; ix. 12; ix. 25-28; x. 11, 12; x. 14; where notice the emphasis on the word *once*)?
22. What was the ultimate design of the whole ceremony (xvi. 30)?
23. What, in reference to believers, is the design of Christ's sacrifice (Eph. i. 4; 2 Cor. v. 14, 15)?

(d). JEWISH FEASTS AND FESTIVALS.—CHAPS. xxiii. -xxv.

1. What was the weekly festival?
2. When was it originally instituted (Gen. ii. 1-3)?
3. Do you find any trace of it previous to the promulgation of the law from Sinai (Ex. xvi. 25-30)?
4. What, then, was the necessity for the fourth commandment? (Think of the very first word *remember*.)
5. What was the great design of the Sabbath?
6. How did the Jews pervert God's purpose in giving them the Sabbath (Matt. xii. 1-13)?
7. What great argument does Jesus use in vindication of His working miracles on the Sabbath (John v. 17)?
8. What were the three great annual Jewish festivals?
9. When were they held?
10. What is the second called in the New Testament, and why so (Acts ii. 1. *Pentecost* means fiftieth—see Lev. xxiii. 15, 16)?
11. How was this feast distinguished in New Testament times (Acts ii.)?
12. What offerings were made in connection with it?
13. What may it be taken to represent? (Harvest home, thanksgiving for harvest.)
14. When was the feast of tabernacles held, why was it so called?
15. What reference do we find to it in the later history of the Jews (Neh. viii. 13-18)?
16. What was the design of it?
17. What may we learn from it (Heb. xiii. 14)?
18. Who were obliged to attend these festivals (Ex. xxxiv. 23)?
19. What gracious promise was made in connection with the due observance of these feasts (Exod. xxxiv. 24)?
20. What was the Sabbatical year?
21. How often did it occur?

22. What was the law regarding the crops of the Sabbatical year?
23. What was the law regarding Hebrews who might have been reduced to slavery (Ex. xxi. 2; xxiii. 10; Jer. xxxiv. 12-14)?
24. *How does the Sabbatical year appear to have been kept (2 Chron. xxxvi. 21; Jer. xxv. 9-12)?
25. What was the year of Jubilee, and how often did it occur?
26. What happened in that year to land sold and to slaves?
27. How did this affect the laws of sale and purchase?
28. What was the idea underlying this release of all slaves (xxv. 42, 43)?
29. What did the year of Jubilee typify (Isa. lxi. 1-3, compared with Luke iv. 16-21)?
30. What peculiar marriage law sprung from the regulations of the Jubilee regarding land (Num. xxxvi.)?

. NUMBERS.

This Book is so named from the numberings of the people recorded. In addition to many ceremonial laws, it contains the account of the wanderings in the wilderness from the time they left Sinai until they reached the Jordan—a period of about 38 years. Of the ceremonial laws, two are important—that regarding the Nazarite, and that regarding the Water of Separation. The Book may be arranged as follows:—

- | | |
|--|--------------------|
| (a). The Law of the Nazarite,..... | Chap. vi. |
| (b). The Water of Separation, ... | „ xix. |
| (c). Journey from Sinai to Kadesh,..... | „ x. 33.-xii. |
| (d). Transactions at Kadesh, ... | „ xiii., xiv. |
| (e). Journey from Kadesh to Kadesh again, .. | „ xvi.-xx. 21. |
| (f). Journey from Kadesh to Jordan, ... | „ xx. 21.-xxii. 1. |
| (g). Incidents in the Plain of Moab,..... | „ xxii. 1.-xxxvi. |

QUESTIONS.

(a). THE LAW OF THE NAZARITE.—CHAP. vi.

1. What does the word Nazarite mean (v. 2-4)?
2. From what had the Nazarite to abstain?
3. What was the outward bodily sign of this separation?
4. What was the law regarding defilement?

* $70 \times 7 = 490$ = Exact number of years between accession of Saul and the Captivity, i.e., B.C. 1096 to B.C. 606. Is this a coincidence merely?

5. If a Nazarite became accidentally defiled, what ceremonies had to be performed?
6. Why were these necessary (v. 8)?
7. What may we learn from this extreme care to guard against defilement (1 Cor. iii. 16, 17)?
8. What ceremonies were observed when the days of the Nazarite's separation were fulfilled?
9. Refer to any instances of this vow in Holy Scripture (Judges xiii. 2-5; 1 Sam. i. 13; Luke i. 13-15; Acts xxi. 23-26).

(b). THE WATER OF SEPARATION.—CHAP. xix.

1. Give an account of the mode in which the water of separation was prepared.
2. On whom was this water sprinkled?
3. Who might sprinkle the water on the unclean?
4. What sentence was pronounced on any who might neglect to use this water?
5. Why were they thus to be treated?
6. What may we learn from this? (The shed blood must be applied.)
7. What contrast does the Apostle draw between this water and the blood of Christ (Heb. ix. 13, 14)?
8. What great spiritual truth did this ceremony set forth in shadow (2 Cor. vi. 16-18)?
9. Do you find any reference to this ceremony in the prophets (Ezek. xxxvi. 25-38)?

(c). JOURNEY FROM SINAI TO KADESH.—CHAPS. x. 32.-xii.

1. What was the language of Moses when the cloud was taken up, and when it rested respectively?
2. What happened at Taberah, and why was it so called?
3. What led the people to murmur at Kidbroth-Hattaavah?
4. Who commenced the murmuring, and who was this mixed multitude?
5. What complaint did Moses make to God?
6. What answer did God make to this complaint?
7. What promise did God make regarding flesh?
8. How did Moses receive this promise?
9. What rebuke was given to him in consequence?
10. How did God ratify the appointment of the seventy?
11. Refer to any passages which may throw light on this prophesying (1 Sam. x. 9-13; xix. 23, 24; Acts ii. 1-4)?
12. Prove from the narrative in Numbers that this gift of prophesying was miraculous.
13. What feature in the character of Moses comes strongly out in connection with two of the seventy?

14. Refer to a somewhat similar incident in the New Testament (Mark ix. 38-40).
15. How did God fulfil his promise regarding the flesh?
16. Show from the narrative that sometimes it is good that our requests are not answered?
17. Show from the narrative that God sometimes answers prayer in judgment (see also Matt. viii. 33; ix. 1).
18. What may we learn from this regarding the things for which we ought to pray (James iv. 3)?
19. What was the ostensible ground on which Aaron and Miriam murmured against Moses?
20. What was the real ground of their murmuring?
21. How did God interfere in behalf of Moses?
22. What contrast does God draw between Moses and other prophets?
23. Give instances illustrative of this difference (Exod. xxxiii. 2; Deut. xxxiv. 10)?
24. Give examples of the ordinary way in which God revealed himself to the prophets (Gen. xv. 1; Job. xxxiii. 14, 15; Ezek. i. 1, etc.).
25. What was the distinguishing feature in the conduct of Moses as the servant of God in regard to his house (xii. 7)?
26. Of whom is he a type in this respect (Heb. iii. 1, 2)?
27. In what respect was Christ superior to Moses (Heb. iii. 3-6)?
28. What punishment was inflicted upon Miriam?
29. Why was Aaron allowed to go free?

(d). TRANSACTIONS AT KADESH.—CHAPS. xiii., xiv.

1. Who first suggested the sending out of spies (Deut. i. 22, 23)?
2. How many were sent, and how were they chosen?
3. What instructions did Moses give them on setting out?
4. What two things were they specially to examine into?
5. At what time of the year did they set out?
6. How far north did the spies proceed?
7. What specimen did they bring back of the fertility of the soil?
8. Where was this specimen obtained, and what does Eschol mean?
9. In what point did the report of the whole twelve spies agree?
10. Wherein did they differ in their report?
11. How were they divided in their report?
12. What effect had this report upon the people?
13. By what arguments did Joshua and Caleb attempt to still the people?
14. What effect had their arguments upon them?
15. Who interfered at this point?
16. What did God threaten to do to the people?
17. Give the arguments Moses used to dissuade God from His purpose.

18. What was the result of Moses' intercession?
19. What may we learn from this (James v. 16)?
20. What punishment was inflicted on the people in consequence of their disobedience?
21. What happened to the spies who brought back the evil report?
22. Why were Joshua and Caleb not put to death?
23. What was at the root of this disobedience on the part of the people (Heb. iii. 12)?
24. What great lesson does the Apostle draw from this incident for our instruction (Heb. iii. 7; iv. 1)?
25. Of what further sin were the people guilty on this occasion?
26. Show from the narrative that *presumption* is as offensive to God as *unbelief*.
27. How did our Saviour meet the temptation to *unbelief* and *presumption* (Matt. iv. 2-7)?
28. What great moral purpose was served by the forty years' wandering in the wilderness?

(e). JOURNEY FROM KADESH TO KADESH.—CHAPS. xvi.-xx. 21.

1. What rebellion took place in the course of this journey?
2. To what two tribes did the ringleaders in this rebellion belong?
3. What would have induced the sons of Reuben to join in it (Gen. xxix. 32)?
4. What was the exact charge which was brought against Moses and Aaron on this occasion?
5. On what fact did they base this charge (See Exod. xix. 6)?
6. What is meant by the word "holy" as applied to the whole congregation?
7. What meaning did the conspirators wish it to bear?
8. What insinuation did the charge convey against Moses and Aaron?
9. What answer did Moses make to this insinuation?
10. How did the sons of Reuben treat Moses?
11. What step did Moses take to have the controversy settled?
12. Why were the rebel princes to take censers in their hands?
13. What threat did God make against the whole congregation?
14. How was the threatened judgment averted?
15. What test did Moses give whereby the people might judge as to the merits of the controversy?
16. What was the result of the test?
17. What happened to the remaining conspirators?
18. What was done with their censers?
19. What was the design of this?
20. How did the people act on the morrow after these incidents?
21. What happened to them in consequence?
22. How was the plague stayed?

23. What permanent memorial was given of God's choice of Aaron and his sons as priests?
24. Where was this rod kept (xvii. 10, compared with Heb. ix. 4)?
25. What reference have we to this incident in the New Testament (Jude 11)?
26. What was the exact change which these conspirators wished to effect?
27. What was the special sin involved in this attempt?
28. Give other instances where severe punishment was inflicted for attempts to interfere with the Divinely appointed order of worship (1 Sam. xiii. 8-14; 2 Chron. xxvi. 16-21)?
29. What lesson may we learn from this incident (Acts iv. 12, compared with 1 Cor. iii. 11-14)?
30. Who died on the occasion of the second arrival at Kadesh?
31. For what did the people murmur at Kadesh?
32. How were their wants supplied?
33. Of what sin was Moses guilty on this occasion?
34. What punishment was inflicted on him in consequence?
35. How did Moses feel under this sentence (Deut. iii. 23-28)?
36. Give an account of the negotiations with Edom regarding a passage through his territory.
37. Why did they not attack and destroy the Edomites (xx. 14, compared with Deut. ii. 4-7)?
38. What route did this refusal compel the Israelites to take (Deut. ii. 8)?

(f). JOURNEY FROM KADESH TO JORDAN.—CHAPS. XX. 21-xxii. 1.

1. What happened at Mount Hor?
2. How did the Israelites show their grief for Aaron?
3. What was there peculiar in the circumstances of his death?
4. Who attacked them shortly after this?
5. What is meant by "compassing" the land of Edom (See the word again in Acts xxviii. 13)?
6. What happened in this journey to compass the land of Edom?
7. How were they punished for their murmuring on this occasion?
8. What cure was appointed for the bite of the serpent?
9. In what did the cure consist?
10. Of what was this a type (John iii. 14, 15)?
11. Draw out the analogy between these two.
12. What further mention have we of this brazen serpent (2 Kings xviii. 4)?
13. Who was King of the Amorites on the east side of the Jordan on this occasion?
14. How did he act towards Israel, and what happened to him in consequence (See also Deut. ii. 21-36; and Judges xi. 19-22)?

15. What other king was conquered on the east side of Jordan?
16. What further account have we of the Kingdom of Bashan (Deut. iii. 1-13)?
17. What two nations on the east side of Jordan were left untouched, and why (Deut. ii. 9; and 19. see also Judges xi. 12-27)?
18. After passing through the country of Moab, where did the Israelites finally encamp before crossing the Jordan (xx. 1, compared with Deut. i. 1-5)?

(g). * INCIDENTS IN THE PLAINS OF MOAB.—
CHAPS. xxii. 1.-xxxvi.

1. When the Israelites were in the plains of Moab, what steps did Balak take to enable him to overcome them?
2. What were the rewards of divination spoken of in Chap. xxii. 7 (See 1 Sam. ix. 7, 8)?
3. How did Balaam act on the arrival of the messengers?
4. What message came to him from God?
5. What further embassy was sent to Balaam?
6. How ought he to have acted towards them?
7. What did he, however, do?
8. What may we learn of his character from this (2 Peter ii. 15)?
9. How did God show his displeasure at his going with the princes of Moab?
10. What miracle was performed on this occasion?
11. What reference does the Apostle make to this incident (2 Peter ii. 16)?
12. What preparations were made for Balaam's cursing the Israelites?
13. What was the result of these preparations?
14. Give an account of Balaam's parables.
15. What prophecies do you find in any of them (xxiii. 9-24; xxiv. 7, 17-24)?
16. Of what sin were the Israelites guilty in Baal-peor?
17. Who seems to have suggested to the Midianites this mode of leading Israel into sin (xxxi. 8; Rev. ii. 14)?
18. How did Phinehas distinguish himself on this occasion?
19. What happened to the Midianites in consequence of their conduct on this occasion (xxxi.)?
20. Of what sin were the Israelites guilty in connection with the destruction of the Midianites?

* Clearly to understand this division, the pupil must note carefully the geographical position. The Israelites had rounded the Red Sea, had conquered Sihon, and, traversing the highlands of Moab, had descended into what are termed the "Plains of Moab," i.e., they had descended the terraced bank of the Jordan, and were resting in the thick groves which fringe the Jordan; immediately north of the Dead Sea, and nearly opposite Jericho. The Jordan is here depressed 1800 feet below sea-level—the climate was tropical. Behind them rose the high mountains of Moab, in front lay the Promised Land.

21. What law for the purification of things taken in war was passed on the occasion?
22. What law regarding plunder taken in war was also passed?
23. Give an account of the appointment of Joshua as successor to Moses (xxvii. 18-23).
24. Among whom was the land east of Jordan divided?
25. On what condition was it so divided?
26. Show how the condition was observed (Josh. i. 12-18; xxii. 1-6).
27. What were the Cities of Refuge, and how many were at first set apart?
28. Where were they situated (Josh. xx. 7, 8)?
29. What laws were laid down regarding them (See also Deut. iv. 41, 42; Josh. xx. 1-6)?
30. What may these cities be supposed to typify?
31. Draw out the analogy between them and Christ.

DEUTERONOMY.

Deuteronomy means the **Second Law**, or the law repeated; and was so named because it contains a rehearsal of the laws of Moses to the people, when they lay in the plains of Moab, immediately before crossing the Jordan. It embraces a period of from five to eight weeks. The book may be divided thus:—

- | | |
|--|--------------------|
| (a). A summary of privileges and history of the Israelites,..... | Chaps. i.-iv. 40. |
| (b). A summary of their laws, moral, civil, and ceremonial, ... | ,, iv. 40-xxvi. |
| (c). Directions as to what is to be done after crossing Jordan, including the blessings and curses,..... | ,, xxvii., xxviii. |
| (d). Exhortations to obedience,..... | ,, xxix., xxx. |
| (e). A narrative of events subsequent, with the song of Moses,..... | ,, xxxi., xxxii. |
| (f). The benediction of Moses,..... | ,, xxxiii. |
| (g). The death of Moses,..... | ,, xxxiv. |

QUESTIONS.*

(a). A SUMMARY OF PRIVILEGES AND HISTORY OF THE ISRAELITES.—CHAPS. i-iv. 40.

1. Where was the Book of Deuteronomy rehearsed?
2. When did Moses begin to rehearse this book?
3. What charge did Moses give the judges who were appointed in the wilderness to assist him (i. 16, 17)?
4. What two great sins were the Israelites guilty of at Kadesh-Barnea (i. 32-43)?
5. What consequences followed these two sins (i. 35-44)?
6. Give other examples of the sin of unbelief.
7. Give other examples of the sin of presumption.
8. What nations originally inhabited the country of the Moabites (ii. 10, 11); of the Edomites (ii. 12); of the Ammonites (ii. 20, 21); and of the Caphtorims or Philistines (ii. 23) respectively?
9. What information do we obtain regarding Bashan (iii. 11-13)?
10. What practical duty does Moses inculcate in view of this summary of their history (iv. 1)?
11. Mention some of the great privileges which Israel, as a nation, enjoyed (a, iv. 7; b, iv. 8; c, iv. 33; d, iv. 34; e, iv. 35-38).
12. What great duty did these privileges involve (iv. 9-19, 23, 24)?
13. What punishment would follow the neglect of this duty (iv. 25-28)?
14. How might the punishment be removed (iv. 29-31)?
15. What attributes of God are brought prominently out in this summary of privileges (iv. 24; iv. 31)?
16. What great blessing would follow obedience (iv. 40)?

(b). A SUMMARY OF THEIR LAWS, MORAL, CIVIL, AND CEREMONIAL.—CHAPS. iv. 40-xxvi.

1. What is the fundamental principle of the whole Jewish religion (vi. 4)?
2. What was the sum of all duty to an Israelite (vi. 5)?
3. What does our Saviour call this duty (Matt. xxii. 36-38)?
4. What provision was made for inculcating the divine commands (vi. 6-9, 20-25)?
5. What danger might arise from *security* (vi. 10-13)?
6. How were they to treat the nations of Canaan (vii. 1-5)?
7. Why were they so to deal with these nations (vii. 6-11)?
8. What lesson may we learn from this (2 Cor. vi. 14-18)?

* As large portions of this book have been necessarily considered in connection with the three immediately preceding, we shall content ourselves with forming questions on those portions which have not been already touched upon. To facilitate reference, we shall, in connection with the questions, give the chapter and verse, or verses, which contain the answers?

9. What special blessings are promised to obedience (vii. 12-26)?
10. What great purpose was served by the wanderings of the Israelites in the wilderness (viii. 2, 3)?
11. What great lesson was to be learned from the manna (viii. 3)?
12. What reference have we to this passage in the New Testament (Matt. iv. 4)?
13. What account does Moses give of the land of Canaan (vii. 7-9)?
14. What danger might follow prosperity and plenty (viii. 10-20)?
15. What ought in consequence to be our prayer (Prov. xxx. 7-9)?
16. Why were the nations of Canaan driven out before the Israelites (ix. 4, 5)?
17. How does Moses prove that it was not for their righteousness that the Israelites were to obtain possession of Canaan (ix. 6.-x. 11)?
18. Give the New Testament parallel to this (Eph. ii. 8, 9; Titus iii. 5, 6).
19. Since all their blessings came from God's free grace, what was required of them (x. 12.-xi. 9)?
20. What temporal blessings were to follow obedience (xi. 13-15)?
21. What temporal calamities were to follow disobedience (xi. 16, 17)?
22. Show that such calamities did follow disobedience (1 Kings xvii.).
23. What plans were they to adopt in order to familiarise the people with the law (xi. 18-21)?
24. What instructions were given regarding the idols and high places of Canaan (xii. 1-3)?
25. What may we learn from this (1 Cor. xv. 33)?
26. What great precaution was taken to keep the Israelites from idolatry (xii. 4-32, particularly verses 5, 11, 14, 18, 26-28)?
27. How was the prophet who enticed them to idolatry to be treated (xiii. 1-5)?
28. How was every enticer to idolatry to be treated (xiii. 6-18)?
29. What lesson may we learn from this (Eph. v. 11)?
30. Why were not the Israelites to disfigure themselves for the dead (xiv. 1, 2)?
31. What was done with the tithing of every third year (xiv. 28, 29)?
32. Give examples of the humanity which characterised the Jewish laws (xxii. 1-5, 6, 7).
33. What was the law regarding vows (xxiii. 21-23)?
34. Give examples of sinful vows (Judges xi. 30, 31; Matt. xiv. 7).
35. Mention some laws that have special reference to kindness to the poor (xxiv. 10-13, 14, 15, 17, 18, 19-22).
36. What great argument is used to enforce this duty (xxiv. 18-22)?
37. What is the counterpart of this argument under the new dispensation (1 Cor. vi. 20)?

38. What great Christian lesson does the apostle draw from Chap. xxv. 4 (1 Cor. ix. 9-14)?

39. Repeat the confession of him who offered the basket of first fruits (xxvi. 1-10).

(c). DIRECTIONS AS TO WHAT WAS TO BE DONE AFTER CROSSING JORDAN, INCLUDING THE BLESSINGS AND CURSES.—CHAPS. xxvii., xxviii.

1. Show where the commands of Chap. xxvii. were carried out (Joshua viii. 30-35).
2. Mention the blessings for obedience and the curses for disobedience (xxviii.).
3. Show how the curses have been fulfilled (2 Kings xvii. 5-23, see particularly verses 64-67, which are true to this day).

(d). EXHORTATIONS TO OBEDIENCE—CHAPS. xxix., xxx.

1. What was the great argument used by Moses to encourage them to obedience (xxix. 1-9)?
2. What was the object in presenting the whole people before God (xxix. 10-19)?
3. What doom was pronounced on him who flattered himself on his wickedness (xxix. 20-29)?
4. What encouragement was held out to the penitent (xxx. 1-10)?
5. What rendered obedience comparatively easy (xxx. 11-20)?

(e). A NARRATIVE OF EVENTS SUBSEQUENT WITH THE SONG OF MOSES.—CHAPS. xxxi., xxxii.

1. How did Moses encourage the people in the view of having to cross Jordan (xxxi. 1-6)?
2. How did he encourage Joshua (xxxi. 7,8)?
3. What is the ground of encouragement in both cases (verses 3 and 8)?
4. Have we a similar ground of encouragement (Heb. xiii. 6)?
5. What provision was made for keeping up a knowledge of the law (xxxi. 9-13)?
6. Give an example of such reading of the law (Neh. viii)?
7. How was Joshua solemnly consecrated for his high office (xxxi. 14,15)?
8. Where was the book of the law deposited (xxxi. 24-27)?
9. What was the great design of the song contained in Chapter xxxii. (xxxii. 16-21, 28-30 especially 19 and 21)?*
10. What is the great burden of this famous song?

* A striking testimony this to the importance of the ballad literature of a nation. There can be no doubt that the poetical form was adopted to render the precepts more easily remembered.

(f). THE BENEDICTION OF MOSES.—CHAP. xxxiii.

Compare these blessings with those of Jacob (Gen. xlix.), and show how both were fulfilled.

(g). THE DEATH OF MOSES.—CHAP. xxxiv.

1. Give an account of the death of Moses (xxxiv. 5, 6).
2. Why may his sepulchre have been concealed (see Jude 9) ?
3. When did Moses again appear in human but glorified form (Matt. xvii. 3, compared with Luke ix. 30, 31) ?
4. What character is given of Moses (xxxiv. 10-12) ?

GENERAL QUESTIONS ON THE FOUR LAST BOOKS OF MOSES.

1. What preparations for the coming of the Messiah do you find in these books ?
2. Mention the principal types in these books.
3. Quote the chief prophecies of the Messiah contained in them.
4. In what respect was Moses a type of Christ ?
5. Distinguish between moral, ceremonial, and civil laws.
6. Give examples of the power of faith from these books.
7. Give examples of intercessory prayer.
8. Prove that, under the Mosaic dispensation, to obey was better than sacrifice.
9. Show from these books that the whole word of God is of use to direct us in prayer.
10. Show that sin always involves suffering.
11. Give examples of (a) God's long suffering, (b) His goodness, (c) His mercy, (d) His judgment on sin, (e) His compassion, (f) His love for his own, (g) His sovereignty.

J O S H U A.

The Book of Joshua is so named because it contains an account of the conquest of Canaan by the famous warrior of that name. It was in all probability written by Joshua himself. It bears the same relation to the Pentateuch that the Acts of the Apostles does to the

Gospels. It covers a period of about thirty years; and may be divided as follows:—

- (a). The Entrance into Canaan,.....Chaps. i.-iv.
- (b). Conquest of Canaan, ... „ v.-xii.
- (c). Division of Canaan,..... „ xiii.-xxii.
- (d). Joshua's Farewell Advices, ... „ xxiii., xxiv.

QUESTIONS.

(a). ENTRANCE INTO CANAAN.—CHAPS. i.-iv.

1. What command did God give Joshua on the death of Moses?
2. What gracious promise was connected with the command?
3. What was to be the *one* condition of success?
4. What may we learn from this?
5. To which of the tribes did Joshua first address himself?
6. What response did they give to his exhortation?
7. What preliminary step did Joshua take to ascertain the state of feeling among the Canaanites?
8. What information did these spies obtain from Rahab (ii. 8-11)?
9. How did Rahab treat the spies?
10. What was this an evidence of (Heb. xi. 31)?
11. What honour was conferred on Rahab in consequence of this faith (Matt. i. 5)?
12. What report did the spies bring back?
13. What preparations were made for crossing the Jordan?
14. What command did Joshua give the people on the day before they crossed (iii. 5)?
15. Give other examples of a similar command in somewhat similar circumstances (Exod. iii. 5; xix. 10).
16. What may we learn from this regarding the forthputting of God's power in the church?
17. Describe the crossing of Jordan.
18. What great moral purpose was served by the miracle performed (iii. 9-11)?
19. What may we learn from this regarding the use of miracles?
20. Give an instance of the people attributing virtue to the presence of the Ark without the presence of God (1 Sam. iv. 3-5).
21. Compare these two cases, and point out the exact difference between them.
22. What may we learn from this regarding the use of means (see 1 Cor. iii. 6)?
23. To what, on the part of the people, may the miracle be attributed (Heb. xi. 29)?
24. What may we learn from this regarding God's working and man's faith (Matt. ix. 28; Acts xiv. 9)?

25. What two memorials of this miracle were erected?
26. What was the design of the memorial erected at Gilgal?
27. What purpose did the miracle serve as regards Joshua?
28. How long did the priests continue in the bed of the river?
29. Of what may the Jordan be regarded as a type?
30. What then will be the meaning of the action of the priests with the Ark?

(b). THE CONQUEST OF CANAAN.—CHAPS. v.-xii.

1. What effect had the miracle at Jordan upon the Canaanites?
2. What rite was renewed at Gilgal?
3. Why was this necessary?
4. What was the import of this transaction?
5. What feast was observed after the rite of circumcision had been performed?
6. Why could not this feast be observed in the wilderness (v. 11)?
7. Who appeared unto Joshua at this time?
8. For what purpose did he so appear?
9. Who was this captain of the Lord's host?
10. What lesson might Joshua learn from this appearance?
11. Who is called the Captain of our Salvation (Heb. ii. 10)?
12. Why is He so called?
13. Describe the taking of Jericho.
14. What doom was pronounced upon the city?
15. Who was excepted from this doom, and why?
16. What command was given the people regarding the spoil of Jericho?
17. What may we learn from this (2 Cor. vi. 15-18)?
18. To what does the Apostle attribute the fall of Jericho (Heb. xi. 30)?
19. What curse was pronounced upon the rebuilder of this town?
20. When was this curse fulfilled (1 Kings xvi. 34)?
21. Why was Jericho, and not the remaining towns of Canaan, utterly destroyed? (It was typical of the doom which all deserved, a kind of first fruits of the curse under which the nations of Canaan, and everything connected with them, were placed.)
22. What brought this terrible doom upon Jericho and its inhabitants (Gen. xv. 16)?
23. What may we learn from this (James i. 15)?
24. What town did Israel attack after Jericho?
25. Where was Ai situated, and what was the result of the first attempt upon it?
26. What effect had this defeat upon Joshua?
27. What was the real cause of the defeat?
28. What may we learn from this (Prov. xiii. 21-xiv. 34)?
29. What punishment was inflicted upon Achan?

30. Account for the severity of this punishment.
31. What New Testament case is nearly parallel (Acts v. 1-11)?
32. What name was given to the place where Achan was stoned?
33. What gracious promises are there regarding this Achor (Is. lxx. 10; Hosea ii. 15)?
34. How was Ai finally taken?
35. How many men were sent against it on the first and on the second occasion?
36. What led the Israelites to send so few men on the first occasion?
37. Into what sin were they unconsciously falling in sending so few (Ps. cxxvii. 1-2)?
38. What national act followed the capture of Ai?
39. Why was this solemn act performed (Deut. xxvii. 2-8)?
40. Give an account of the stratagem of the Gibeonites.
41. Wherein did Joshua and the princes of the congregation err in this matter (ix. 14)?
42. To what condition were the Gibeonites reduced?
43. What name was given to them in consequence (1 Chron. ix. 2; Ezra viii. 20)?
44. Who afterwards attempted to destroy them (2 Sam. xxi. 1)?
45. How did God show his displeasure at this conduct of Saul (2 Sam. xxi.)?
46. What confederacy was formed against Gibeon?
47. How was this confederacy overthrown?
48. What great miracle accompanied this overthrow?
49. What portion of Canaan fell to the Israelites in consequence of this great victory (x. 40-43)?
50. What northern confederacy was formed against Joshua?
51. Where did the northern kings assemble?
52. What was the result of this confederacy?
53. What was the extent of the conquests of Joshua?
54. What circumstance facilitated the conquest of the land (xi. 20)?
55. What is meant when it is said that the Lord hardened their hearts?

(c). DIVISION OF CANAAN.—CHAPS. xiii.-xxii.

This portion of the book of Joshua is not very suitable for Sabbath-school teaching. It is largely geographical, and, however valuable to the Bible Student, it cannot be made interesting to children. The following questions of a somewhat general nature will indicate the use to which this division may be put.

1. What was the portion of the Levites in the land (xiii. 14)?
2. What special portion was given to Caleb?
3. On what ground was this portion given him (xiv. 8, 9, 14)?

4. What lesson may we learn from this (1 Tim. iv. 8)?
5. In what manner was the land divided among the people?
6. Give the general position of each tribe.
7. How far did this position agree with the prophecies of Jacob and of Moses (Gen. xlix. ; Deut. xxxiii.)?
8. Where was the Tabernacle finally erected—was this a suitable locality—if so, why?
9. What were the cities of refuge? Point out their position, and show the suitability of the locality of each.
10. What provision was made for the Levites?
11. How was God's faithfulness manifested in the conquest of Canaan (xxi. 43-45)?
12. What may we learn from this (Matt. v. 18; 2 Tim. ii. 13)?
13. What dispute was likely to arise between the eastern and western tribes at the conclusion of the war?
14. How was open war between them avoided?
15. What lessons may we learn from this portion of the narrative?

(d). JOSHUA'S FAREWELL ADVICES.—CHAPS. xxiii, xxiv.

1. What great arguments did Joshua employ to incite the people to obedience?
2. Quote Joshua's own resolution as to serving the Lord.
3. What witness did Joshua erect of the people's resolution to follow the Lord?
4. Give the character of Joshua.
5. Of whom was Joshua a type?
6. How does the Apostle show that the rest of Canaan was not all that was included in the *rest provided for the people of God* (Heb. iv. 1-9)?
7. What evidence does this book afford of the fulfilment of God's promises?
8. What lessons may we draw from this fact (Matt. v. 17, 18)?

J U D G E S.

This Book, so named because it contains the history of some of those distinguished men called *Judges*, whom God raised up to govern Israel, and to deliver them from their enemies, embraces a period of about 300 years—that which intervenes between the death of Joshua and the establishment of regal government in the person of Saul. The general characteristics of the period are

graphically sketched in Chap. ii. 11-23, which the student should carefully consult, as these verses contain an epitome of the whole book. The burden of the whole book is Sin—Suffering—Repentance—Deliverance—the old story exemplified on a national scale. The book may be conveniently arranged into the following sections:—

- (a). Imperfect Conquest and its Consequences,.....Chaps. i.-iii. 7.
- (b). Deliverers raised up :—
- | | | |
|--------------------------------|---|---------------|
| 1. Othniel,..... | „ | iii. 8-11. |
| 2. Ehud,..... | „ | iii. 12-30. |
| 3. Shamgar,..... | „ | iii. 31. |
| 4. Deborah and Barak,..... | „ | iv., v. |
| 5. Gideon,..... | „ | vi.-ix. |
| 6, 7. Tola and Jair,..... | „ | x. 1-5. |
| 8. Jephthah,..... | „ | x. 6.-xii. 7. |
| 9-11. Ibzan, Elon, Abdon,..... | „ | xii. 8-15. |
| 12. Samson,..... | „ | xiii.-xvi. |
- (c). An Appendix :—
- | | | |
|---------------------|---|---------------|
| 1. Idolatry,..... | „ | xvii., xviii. |
| 2. Immorality,..... | „ | xix.-xxi. |

QUESTIONS.

(a). IMPERFECT CONQUEST AND ITS CONSEQUENCES.— CHAPS. i.-iii. 7.

1. What tribe took the lead in the work of conquest after the death of Joshua ?
2. What portions of the land were subdued, and what portions were not ? *
3. To what condition did the Israelites reduce the natives whom they spared ?
4. How did God rebuke them for their slackness in this matter ?
5. What was to be the consequence of this slackness ?
6. What may we learn from this (2 Cor. vi. 14) ?
7. What special form did the sin of Israel assume ?
8. What was the invariable consequence of this sin ?

* In the first chapter of Judges, the student will find a list of places, from which the Israelites were unable to drive out the original inhabitants. Speaking generally, these places were all in the *Lowlands*. The Jews were essentially *Highlanders*, all their leading towns were on the high table-land that runs right through the country from north to south. They had no cavalry, and whenever they could choose their battle ground, they invariably selected the mountains. One reason why they were unable to conquer the lowlands is mentioned in Chap. i. 19. The student should carefully consult the Map in these historical portions, as the history cannot be understood apart from the geography.

9. How did God show his long-suffering towards them even when thus sinning (ii. 18)?
10. What recompense did Israel usually make for this mercy of God?
11. For what special purpose did God leave certain nations in Canaan alongside the Jews?

(b). DELIVERERS RAISED UP.*

1. *Othniel*.—Chap. iii. 8-11.

1. Who was Othniel?
2. How was he fitted for his work?
3. From whom did he deliver Israel?

2. *Ehud*.—Chap. iii. 12-30.

1. Where was the territory of Eglon, and what nations did he associate with himself against Israel?
2. What city did he seize on the west of the Jordan, and how many men had he on that side?
3. Which tribe or tribes would suffer most?
4. Give an account of Eglon's death.
5. What did Ehud do immediately after his death (iii. 28)? †
6. What was the result?

4. *Deborah and Barak*.—Chaps. iv., v.

1. Who was Israel's next oppressor, and how long did he oppress them?
2. What portion of the country would suffer most?
3. To what condition was it reduced (v. 6-11)?
4. Who was called to deliver Israel?
5. On what condition did Barak agree to assume the office?
6. From what parts of the country was Barak's army principally drawn (iv. 6, 10; v. 14, 15, 18)?
7. Who refused to share the danger (v. 16-17, 23)?
8. What may we learn from the curse pronounced on Meroz in Chap. v. 23 (Matt. xii. 30)?
9. Where did Barak encamp his army (iv. 14)?

* The student will observe that the Judges were not continuous, that they were raised up as occasion required, that almost all the oppressions were *local*, affecting only portions of the land, that there is reason to believe that some of them were contemporaneous, that the Judge in almost every case was chosen from the tribe which suffered most, and that his army was mainly drawn from his own tribe. We shall put no questions regarding those Judges whose names only are given.

† Observe the importance of these fords in a military point of view. By seizing the fords, Ehud prevented the Moabites on the west from getting home, and he also cut off the possibility of succour from the east side. These fords were one of the military keys of Palestine. We shall meet them again.

10. Where was Sisera's army drawn up (iv. 7, 13; v. 19)? *
11. How did God assist the Israelites (v. 20-22)? †
12. Give an account of Sisera's death.
13. Wherein was Jael to blame in this transaction?
14. How was this victory celebrated?

5. *Gideon*.—Chaps. vi.-ix.

1. Who were the next oppressors of Israel?
2. What was the nature of this oppression (See Ruth i. 1, and Judges viii. 18, 19)?
3. Who was first sent to bring Israel to a sense of their sin?
4. What was the argument of the prophet?
5. Give an account of the call of Gideon.
6. Give from the account of his call evidence of Gideon's faith and of his humility.
7. Where did Gideon begin the work of reformation, and what may we learn from this?
8. What two signs did Gideon obtain before commencing hostilities?
9. Describe the position of the two armies (read Chap. vi. 33; vii. 1, 12). ‡
10. In what ways and for what reason did God reduce the number of Gideon's army?
11. What encouragement did he receive after this reduction had taken place?
12. What stratagem had Gideon recourse to?
13. What was the result of this stratagem?
14. What step did Gideon take to prevent the escape of the fugitives?
15. Who found fault with Gideon, and how did he pacify them?
16. What may we learn from this (Prov. xv. 1; Phil. ii. 3)?
17. How many of the enemy escaped across Jordan, and where were they overtaken (viii. 10-12)?

* Israel did not drive the inhabitants out of Taanach (i. 27), and now they find it opening its gates to their enemies. Neglect of duty always brings evil consequences in its train.

† These verses imply that one of those storms, so common in Palestine, came sweeping up from the Jordan valley, across the plain of Esdraelon, on the western end of which Sisera's army was drawn up. The storm was thus blowing right in the face of the Canaanites. Besides, it sent the Kishon, which runs westwards, to the north of Taanach, down in full flood, and when the routed Canaanites attempted to cross it, to reach their homes in the northern mountains, they were swept away in thousands. An ordinary map will make the whole position clear. Consult Stanley's "Sinai and Palestine."

‡ The Midianites, the Amalekites, and the children of the East, what we now call the Bedouin Arabs, had crossed the plain of Esdraelon, and were lying in the eastern side of that plain called Jezreel, ready to cross the Jordan, to reach the mountain fastnesses on the east side of that river. Gideon was encamped on Gilboa, which rises on the south of Jezreel. He had his enemies thus immediately underneath him. This at once explains Chap. vii. 9-14.

18. What was the conduct and what the punishment of the men of Succoth and of Penuel?
19. What references have we to this great victory in other parts of Scripture (Ps. lxxxiii. 11-12; Is. ix. 4)?
20. What offer did the Israelites make to Gideon in consequence of this victory?
21. How did he treat this offer?
22. Of what sin was he guilty in connection with the plunder?
23. Give an account of Abimelech.
24. What is remarkable about Chap. ix. 7-15?
25. What was the extent of Abimelech's jurisdiction?

8. *Jephthah*.—Chaps. x. 6-xii. 7.

1. What was the moral condition of the people previous to Jephthah's time?
2. What was the result of this conduct on their part?
3. What effect had this oppression on the people?
4. What answer did they receive from God when they cried for deliverance?
5. What was the first step towards deliverance?
6. Who was Jephthah, and on what condition did he agree to lead the Israelites?
7. What step did Jephthah first take to induce the Ammonites to retire?
8. What answer did Jephthah receive to this message?
9. What was the great argument which he used in his second message?
10. What trace of the idolatry of the times do you find in this second message (xi. 24)?
11. Of what rash conduct was Jephthah guilty before going forth to battle?
12. What was the result of this conduct?
13. Wherein did Jephthah sin in this case?
14. Give other examples of rash vows from Scripture (1 Sam. xiv. 24; Matt. xiv. 7).
15. Who found fault with Jephthah for his public conduct on this occasion?
16. What was the result?
17. Compare his conduct with that of Gideon in similar circumstances.

12. *Samson*.—Chaps. xiii.-xvi.

1. Who were the great oppressors of Israel during Samson's lifetime?
2. Where did the Philistines dwell, and what portions of Israel would have suffered most?

3. Give an account of the angel's visit to Manoah's wife.
4. What instructions did the angel give her regarding the upbringing of the child?
5. How did Manoah act when he heard of the visit, and what answer was vouchsafed to his prayer?
6. What hospitality did Manoah offer the visitor?
7. What answer was given to this hospitality?
8. Who was this angel (xiii. 18, compared with Is. ix. 6)?
9. How did the angel disappear on this occasion?
10. What effect had the whole incident on Manoah?
11. How did his wife convince him that his fears were groundless?
12. Point out the various times and occasions on which Samson punished the Philistines.
13. Wherein was the great weakness of Samson's character?
14. How did that weakness lead to his capture?
15. Give an account of his death.

(c). AN APPENDIX.—CHAPS. xvii.-xxi.

These chapters form an appendix. Though they are placed at the end of the book, the incidents recorded in them must have occurred very early in the period covered by the book of Judges. We learn this from the fact that they happened during the high-priesthood of Phinehas, the grandson of Aaron (xx. 28). They detail the first establishment of Idolatry, and the gradual corruption of morals, leading to the almost total destruction of one of the tribes. The state of manners and of morals portrayed is far from pleasant. No questions need be put on this appendix. ●

R U T H.

The authorship of this book is uncertain. It takes its name from her whose story it relates; and, apart from its beautiful simplicity, and the various precious lessons it teaches, it is valuable in giving us the genealogy of David.

QUESTIONS.

1. When did the incidents recorded in this book take place?
2. Of what breach of the Mosaic law were Mahlon and Chilion guilty in the land of Moab?

3. What calamities overtook Naomi while sojourning in the land of Moab?
 4. What may have been the purpose of these calamities?
 5. What advice did she give her daughters-in-law when she purposed returning to Israel?
 6. How did Orpah act on the occasion?
 7. Describe the conduct of Ruth on the same occasion?
 8. What lesson may we learn from her conduct?
 9. What name did Naomi propose giving herself on her return to Bethlehem?
 10. What evidence did Ruth give of her desire not to be a burden to her mother-in-law?
 11. With whom did this bring her into contact?
 12. How did Boaz treat her, and what led him so to act (ii. 11-12)?
 13. What may we learn from this?
 14. How did Naomi feel when she heard what had happened?
 15. What plan did she adopt to bring about a marriage between Boaz and Ruth?
 16. What obstacle was there to this marriage?
 17. How was this obstacle removed?
 18. What peculiar custom prevailed among the Israelites in regard to this matter?
 19. What blessing did the elders of Bethlehem pronounce on Boaz?
 20. How was this blessing fulfilled?
 21. What great king sprung from the union of Boaz and Ruth?
 22. Who, greater than David, sprung from the same family?
 23. What was foreshadowed by the admission of Ruth into the ancestry of our Lord?
 24. What other Gentile gained admission into this ancestry (Matt. i. 5)?
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FIRST SAMUEL.

This book embraces the history of a period of about eighty years. It relates particularly the establishment of the monarchy in the person of Saul, and the revival of prophecy in the person of Samuel. The Judges were raised up as circumstances required, but, during their time, the government was unsettled. "In those days there was no king in Israel; every man did that which was right in his own eyes" (Judges xxi. 25). This book records the various steps by which monarchy was estab-

lished. The establishment of a monarchy involved the raising up of special prophets, *teachers*, that is, as well as prophets in the more strict sense of the term, men who might take their place at court, and serve as the medium of communicating God's will to the king. This revival of prophecy commenced with Samuel. From Moses to Samuel "the word of the Lord was precious; there was no open vision" (1 Sam. iii. 1). Henceforward, we have a continuous succession of prophets, and in the Cabinet of the Israelitish Kings, the prophet occupies an important place. The book may be conveniently divided into the following sections:—

(a). Judgeships of Eli and Samuel, ...	Chaps. i.-vii.
(b). Saul appointed King, ...	„ viii.-xii.
(c). Saul's Reign until his Rejection, ...	„ xiii.-xv.
(d). Saul's Reign until David's Retirement from Court, ...	„ xvi.-xx.
(e). Saul's Persecution of David, ...	„ xxi.-xxvi.
(f). Close of Saul's Reign, ...	„ xxvii.-xxxi.

QUESTIONS.

(a). JUDGESHIPS OF ELI AND SAMUEL.—CHAPS. i.-vii.

1. Where did Samuel's parents reside, and to what tribe did they belong (1 Chron. vi. 26)?
2. Who was High Priest at the time of his birth?
3. What vow did Hannah make to the Lord?
4. What charge did Eli bring against her, and what led him to do so?
5. What may we infer from this regarding the state of morals at the time?
6. How did Hannah fulfil the vow which she had made before Samuel's birth?
7. How did Hannah express her gratitude to God for His goodness to her?
8. What is the grand theme of her song?
9. What may we learn from this (1 Cor. i. 31)?
10. What other Scripture song does it strongly resemble (Luke i. 46-55)?
11. What was the character of Eli's sons?
12. In what way did they cause men to abhor the sacrifice of the Lord?
13. What was Eli's treatment of his sons?
14. How was he first reprov'd for this conduct?

15. What great principle of moral government does the prophet refer to in his rebuke of Eli (ii. 30)?
16. Give illustrations of this principle from Scripture.
17. What terrible threat did the prophet denounce against Eli's house, and what sign did he give of its fulfilment?
18. Who is primarily referred to in Chap. ii. 35?
19. To whom may the verse refer?
20. Give an account of Samuel's call.
21. What features of the child's character come out in connection with this call?
22. What was the first revelation of God's will made to Samuel?
23. How was Eli involved in the guilt of his sons (iii. 13)?
24. What lesson may we learn from this (Prov. xiii. 24)?
25. How did Eli receive the message from Samuel?
26. How did the people discern that Samuel was a prophet?
27. In what way was God's judgment against the house of Eli partially fulfilled?
28. To what did the Israelites attribute their first defeat?
29. How did they propose to *secure* victory?
30. Of what error were they guilty in making this proposal?
31. How did God convince them of their error?
32. Give an account of Eli's death.
33. What does *Ichabod* mean, and why was the child so named?
34. To what place did the Philistines carry the ark?
35. How did God vindicate the honour of his name in Ashdod?
36. What punishment fell upon the Philistines in connection with the Ark?
37. What did they resolve to do in consequence of these judgments?
38. How did they resolve to find out whether the judgments came from God, or were the result of chance?
39. What was the answer to this resolution?
40. What was the sin of the men of Bethshemesh, and how were they punished?
41. Where did the ark go after leaving Bethshemesh?
42. How did Samuel begin the work of reformation in Israel (vii. 3-4)?
43. Having secured this outward reformation, what assembly did he hold?
44. What did the Philistines do as soon as they heard of this gathering?
45. Contrast Samuel's conduct on this occasion with that of the people twenty years before, as recorded in Chap. iv. 3-5.
46. What may we learn from Samuel's conduct on this occasion (Rom. viii. 31)?
47. How did Samuel commemorate this victory?
48. What was the course of Samuel's judgeship?
49. To what did Samuel owe his success (vii. 13)?

(b). SAUL APPOINTED KING.—CHAPS. viii.-xii.

1. What led the Israelites to ask a king?
2. For what special reason did they wish a king (viii. 3, 19, 20)?
3. What fatal mistake was there in their reasoning on this point?
4. How did Samuel receive the application, and to whom did he go in his difficulty?
5. What may we learn from this conduct of Samuel?
6. What answer did Samuel receive from God?
7. Describe the manner of the king that should reign over them.
8. Had this description the effect of driving them from their purpose?
9. How was Saul introduced to Samuel? Trace the overruling providence of God in this introduction.
10. Show how, in this same transaction, God's providence wrought with God's revealed will to Samuel (ix. 15-17).
11. How did Saul receive the first intimation of the honour in store for him?
12. What honour did Samuel show Saul in his own house?
13. Describe the anointing of Saul: for what specially was he anointed (x. 1)?
14. What signs did Samuel give Saul to confirm what he had then done privately?
15. What change came over Saul on this occasion, and what proverb arose in consequence?
16. What is the true explanation of this change (x. 12; compare Isa. liv. 13)?
17. What public step did Samuel next take to have Saul chosen by the people?
18. How do Saul's humility and prudence come out in connection with this public meeting?
19. What was Saul's first public act as king?
20. How did he show his generosity in connection with this victory?
21. How did the men of Jabesh-Gilead remember this great deliverance wrought by Saul (xxxi. 11-13)?
22. What advantage did Samuel take of the strong feeling in Saul's favour, in consequence of this victory?
23. In handing the kingdom formally over to Saul, how did Samuel certify to his own integrity as judge?
24. How does he prove to them that they had done wrong in asking a king (xii. 5-12)?*
25. What was the specific sin of which they were thus guilty?
26. Did the appointment of a king involve any change in the conditions on which their prosperity depended (xii. 13-15)?

* Notice the beautiful chain—"When ye were in bondage in Egypt, ye cried to God: He sent Moses. When ye were in trouble in this land, and cried unto God, He raised up deliverer after deliverer: would He not have have done so against Nahaah? But ye said, Nay; but a king shall reign over us, when the Lord your God was your King.

27. On what alone did their prosperity depend?
28. What great lesson may be drawn from this for individuals and nations?
29. What sign did Samuel give them of God's power to visit them for sin?
30. Wherein was this sign miraculous, and what effect had it on the people?
31. What assurance did Samuel give them of God's care over them; on what condition would this care continue to be exercised?
32. Prove from Scripture that Chapter xii. 25 states a great law of the Divine government.
33. Show how this law was applied in the case of the Israelites themselves.

(c). SAUL'S REIGN UNTIL HIS REJECTION.—CHAPS. xiii.-xv.

1. Who were the great oppressors of Israel in the early part of Saul's reign, and what was their policy towards Israel (xiii. 17-23)?
2. What portion of the land did the Philistines thus oppress (read xiii. 2, 5, and 23, and the answer is plain)?
3. Who commenced operations against the Philistines, and how?
4. What did Jonathan's conduct lead the Philistines to do?
5. What effect had this action of the Philistines upon Israel?
6. Of what great sin was Saul guilty on this occasion?
7. Wherein did the sinfulness of this act of Saul's consist (xiii. 13, 14)? *
8. What punishment was denounced in consequence of this sin?
9. What steps did the Philistines take to keep the Israelites in subjection?
10. Who was the first to attempt a deliverance?
11. Give an account of the exploit of Jonathan and his armour-bearer on this occasion.
12. What feature in Jonathan's character does this exploit illustrate?
13. Of what foolish conduct was Saul guilty in the pursuit which followed?
14. What may we learn from this?
15. How was Jonathan rescued from the consequences of his father's rash vow?
16. What important consequences followed this victory (xiv. 47-52)?
17. On what further expedition was Saul sent by Samuel?

* It was essentially a refusal to subordinate his own will to God—a determination to govern after his own will, and was, accordingly, *high treason* against God. This should never be forgotten, because careless readers of Scripture are apt to say, how disproportioned the punishment was to the crime. The crime was the *worst* Saul could commit.

18. Why were the Amalekites to be completely destroyed?
19. What was Saul's sin on this occasion?
20. Repeat Samuel's comparison between the merits of obedience and sacrifice.
21. What consequence followed Saul's disobedience on this occasion?
22. What became of Agag?

(d). SAUL'S REIGN UNTIL DAVID'S RETIREMENT FROM COURT.—
CHAPS. xvi.-xx.

1. Give an account of the anointing of David at Bethlehem.
2. What lesson may we learn from Chap. xvi. 7?
3. What change came over Saul after his rejection?
4. What means were adopted to soothe his melancholy?
5. How was David received at Court, and what office was conferred upon him?
6. What event brought David prominently into public notice about this time?
7. What features of his character exhibit themselves in connection with this event?
8. What effect had David's popularity upon Saul, and what did he attempt to do to him?
9. On what terms did David obtain Michal to wife?
10. What was Saul's design in proposing these terms to David?
11. Who interceded with Saul for David, and with what effect?
12. What further steps did Saul take to compass David's death?
13. What did David do in consequence?
14. Give an account of the leave-taking of Jonathan and David.
15. What covenant did the two enter into on this occasion?
16. Show how carefully David fulfilled the terms of this covenant (2 Sam. ix.).

(e). SAUL'S PERSECUTION OF DAVID.—CHAPS. xxi.-xxvi.

1. Give an account of David's interview with Ahimelech.
2. What reference does our Saviour make to this incident (Luke vi. 1-5)?
3. What was the consequence to Ahimelech of this act of kindness to David?
4. What forced David to leave Gath and go to Adullam?
5. How did David show his affection for his parents?
6. Describe the final parting of Jonathan and David.
7. How did David show his generosity to Saul at Engedi, and what effect had this on Saul?
8. Give an account of David's dealings with Nabal, and show wherein he was wrong on this occasion.

9. What second act of generosity did David show to Saul at Hachilah?

(f). CLOSE OF SAUL'S REIGN.—CHAPS. xxvii.-xxxl.

1. What induced David to flee to Achish, king of Gath?
2. Show wherein David erred in this matter, and how he was punished for his want of faith (See Chaps. xxix., xxx.).
3. What deceit was David obliged to practice on Achish during his sojourn in Ziklag?
4. What did Saul do when he heard of the great Philistine invasion at the close of his reign?
5. How did God deal with him, and what may we learn from this (Prov. i. 24-33)?
6. When God refused to answer Saul, what did he then do?
7. What message did Samuel bring him, and why were these calamities to come upon him?
8. What effect had Samuel's message upon Saul?
9. Describe the relative position of the two armies.*
10. How did God interpose to save David from fighting with the Philistines against his own countrymen?
11. What would have been the consequence to David of being found leagued with the Philistines against Saul?
12. What might have happened to him if he had attempted to slink away from the Philistine army?
13. What had happened to Ziklag when David was away with the Philistines?
14. Describe his pursuit and capture of the Amalekites.
15. What did David do with the spoil secured on this occasion?
16. Wherein did he show his wisdom in so dividing the spoil?
17. Give an account of Saul's death.
18. What became of his body, and how did David act towards the men of Jabesh-gilead for their kindness to Saul on this occasion (2 Sam. ii. 5-7)?

SECOND SAMUEL.

This Book is entirely occupied with the history of the reign of David. It thus embraces a period of forty years—from B.C. 1055 to B.C. 1015. It records the final triumph of the Israelites over the surrounding nations,

* Almost identical with the positions occupied by Gideon and the Amalekites—Saul and his army lying on the Mountains of Gilboa—the Philistines encamped in the plain below.

and the fulfilment of God's promise to Abraham that his seed should have possession from the river (Euphrates) to the sea. The first book of Chronicles covers a period nearly co-extensive with this, and should be read along with it. We purpose to combine the two in our questions on the narrative, and shall always indicate when the answer is to be obtained only from Chronicles. The book may be divided thus :—

- | | |
|---|-----------------|
| (a). David's Reign in Hebron, ... | Chaps. i.-v. 6. |
| (b). David's Prosperity in Jerusalem, ... | „ v. 6-x. |
| (c). David's Sin and Punishment, ... | „ xi.-xx. |
| (d). The Close of David's Reign, ... | „ xxi.-xxiv. |

QUESTIONS.

(a). DAVID'S REIGN IN HEBRON.—CHAPS. i.-v. 6.*

1. Where was David when he heard of Saul's death?
2. Who brought David the news, and what was done to the messenger?
3. To what nation did the messenger belong, and what retribution may you trace in this (1 Sam. xv. 3)?
4. How did David lament for Saul and Jonathan?
5. How did David commence his career as king, and what may we learn from this (James i. 5)?
6. Where did David commence his reign, and why there?
7. What opposition was raised against David, and why?
8. Give an account of the first skirmish between the two parties, and of the result.
9. What led Abner to hold communications with David?
10. What was the end of Abner, and how did David show his grief on the occasion?
11. What became of Ish-bosheth? How did David treat his murderers?
12. How long did David reign at Hebron? What happened at the end of that time?

(b). DAVID'S PROSPERITY IN JERUSALEM.—CHAPS. v. 6.-x.†

1. What place did David select as his future capital?
2. How did he obtain possession of it?
3. How did the Philistines act when they heard that David was anointed king over all Israel?
4. What was the result of their invasion?

* Compare 1 Chron. xi. 1-8.

† Compare 1 Chron. xi. 4.-xx.

5. What do you find David doing before engaging in any of these expeditions?
6. What difference can you trace between himself and Saul in this respect?
7. Where was the Ark of God during the whole of Saul's reign (1 Sam. vi. 21; compared with 1 Chron. xiii. 6)?
8. What preparations did David make for bringing the Ark to Jerusalem (see also 1 Chron. xiii. 1-6)?
9. What error was made in regard to the transport of the Ark (see also 1 Chron. xv. 1-15)?
10. How did God show his displeasure at their carelessness?
11. How did God convince David that he approved of his resolution to bring the Ark to Jerusalem?
12. Give an account of the rejoicings that took place in connection with the home-bringing of the Ark (see also 1 Chron. xv., xvi. 6).
13. What Psalm was specially composed for this occasion (1 Chron. xvi. 7-36, compared with Ps. cv.)?
14. What provision did David make for the conduct of public worship (1 Chron. xvi. 37-43)?
15. What induced David to purpose building a house for the Ark?
16. What was God's message to him by Nathan in connection with his intention?
17. What particularly gracious promise was conveyed to him in this message (1 Kings vii. 12-16, particularly v. 14, compared with Heb. 1-5)?
18. What was implied in this promise?
19. Give the substance of David's prayer on this occasion.
20. What part of God's message to David particularly excited his gratitude (vii. 27-29)?
21. Give some account of David's conquest of the surrounding nations.
22. What did David do with the spoil obtained in these victories (see also 1 Chron. xxii. 14-16, xxix. 1-5)?
23. Who formed David's cabinet?
24. What kindness did David show to the House of Saul?
25. What led to war between David and the Ammonites?
26. Whom did the Ammonites call to their assistance, and in what difficulty did this place Joab?
27. How did Joab extricate himself from his perilous position?
28. What plan of operations was resolved upon in the following campaign, and who took the command?*
29. After the overthrow of the Syrians, who was left in command of the Israelitish army, and where did David go?
30. What was the result of the siege of Rabbah?

* Matters were critical. David assumed the command, marched northwards, intercepted the Syrians on their southward march, completely crushed them, and left Joab to carry on the siege of Rabbah.

(c). DAVID'S SIN AND PUNISHMENT.—CHAPS. xi.-xx.*

1. Of what double sin was David guilty during his stay in Jerusalem, while Joab was conducting the siege of Rabbah?
2. Who was employed by God to bring David to a sense of his sin?
3. What plan did Nathan adopt with this view, and with what effect?
4. How did David show his penitence on this occasion (see also Ps. li.)?
5. What terrible threat was denounced against David in consequence of this sin (xii. 10, 11)?
6. How did this threat first begin to take effect?
7. What was Absalom obliged to do after the murder of Amnon?
8. By whose instrumentality was he recalled from banishment?
9. What did he set about doing immediately on being restored to favour?
10. What success at first attended this rebellion?
11. Describe David's flight across the Jordan, and the subsequent battle.
12. How did David show his grief at the death of Absalom?
13. How long did David remain in the land of Gilead, and what record have we of his feelings when there (see Ps. xlii., xliii.)?
14. What second rebellion broke out on David's way home to Jerusalem, and how was it crushed?
15. Of what crime was Joab guilty on this occasion?

(d). CLOSE OF DAVID'S REIGN.—CHAPS. xxi.-xxiv.†

1. What famine broke out in the latter part of David's reign, and how was it removed?
2. Describe the final overthrow of the Philistines.
3. How did David express his gratitude to God for his abounding mercy to him (compare what is now Ps. xviii.)?
4. What induced David to number the people, and what was his sin in this matter?
5. How did God visit him for this sin?
6. Which of the punishments proposed did David accept, and why?
7. Where was the plague stayed, and how did David commemorate his deliverance?
8. What building was afterwards erected on this spot?
9. What preparations did David make for the erection of the temple?‡

* No mention is made of this in the Book of Chronicles.

† Compare 1 Chron. xxi.-xxix.

‡ The answer to this and the following questions in this paragraph is to be found exclusively in 1 Chron. xxii.-xxix., which is supplementary to the narrative in Kings.

10. What special reason did God assign for refusing to allow David to build the temple?
11. What promise does he say God gave him in connection with this refusal?
12. What charge did David give the Princes of Israel regarding Solomon?
13. Into what four great divisions did David divide the Levites?
14. What rearrangement did he make of the priesthood?
15. What was the substance of David's last charge to Solomon and the people?
16. Who gave to David the pattern of the temple?
17. What gifts did David give for the temple?
18. Enumerate the offerings of the Princes of the Congregation for the adornment of the temple.
19. Repeat David's prayer of thanksgiving in connection with this liberality.
20. In what respects was David a type of Christ?
21. Quote some of the revelations of the Messiah made to David?*
 (1. His Kingship, Ps. ii., compare Acts iv. 25-27; 2. His humiliation, Psalm viii., compare Heb. ii. 5-8; 3. His death and resurrection, Ps. xvi. 8-11, compare Acts ii. 25-31; 4. His sufferings, Ps. xxii., compare Matt. xxvii. 46; 5. The majesty and the grace of his kingdom, Ps. xlv., compare Heb. i. 8, 9; 6. His ascension and glorification, Ps. cx., compare Matt. xxii. 41-46; also Acts ii. 33-35).

FIRST KINGS.

This Book records the history of the united kingdom until the death of Solomon; and then that of the two kingdoms of Judah and Israel, until the accession of Ahaziah of Israel. It covers the period extending from B.C. 1015 to B.C. 897, and thus embraces 118 years. It is mainly occupied with the reign of Solomon, the separation of the kingdoms, the establishment of idolatry in the northern kingdom, and the heroic efforts of Elijah to effect a reformation. The Second Book of Chronicles, from Chap. i. to Chap. xxi., covers the same ground as

* We give one or two as specimens. The student can enlarge on this point to almost any extent.

the First Book of Kings, but deals almost exclusively with the history of the house of David, referring to the northern kingdom only in the most incidental way. We shall base our questions on the First Book of Kings, and supplement them by questions from Second Chronicles. In the latter case, to prevent confusion, we shall invariably give the reference. The First Book of Kings may be divided thus:—

- (a). Reign of Solomon, ...Chaps. i.-xi.
- (b). History of the two kingdoms until the
accession of Omri, ... ,, xii.-xvi. 22.
- (c). The History of the two kingdoms until
the accession of Ahaziah of Israel, ... ,, xvi. 22.-xxii.

QUESTIONS.

(a). THE REIGN OF SOLOMON.—CHAPS. i.-xi.*

1. What led to Solomon being anointed king previous to his father's death?
2. Who were the principal adherents of Adonijah?
3. What second attempt did Adonijah make to obtain the crown, and what happened to him in consequence?
4. Narrate the fate of Joab, of Abiathar, and of Shimei respectively.
5. Whom did Solomon marry, and wherein was he wrong in forming this alliance?
6. Describe God's appearance to Solomon at Gibeon, and what gifts, besides that of wisdom, did God bestow upon him, and why?
7. Give an account of the famous judgment of Solomon. Wherein did he show his wisdom in this judgment?
8. Give some account of Solomon's cabinet (iv. 1-6).
9. In what way was his table supplied?
10. What was the extent of Solomon's dominions?
11. What was the condition of Israel in the early part of Solomon's reign?
12. What was the extent of his cavalry force?
13. Whence did Solomon obtain his cavalry (2 Chron. i. 16-17)?
14. In what various ways did Solomon show his wisdom (iv. 29-34)?
15. What remains of his genius do we possess? (The book of Proverbs, Ecclesiastes, and Solomon's Song.)
16. How did Solomon obtain wood for the construction of the Temple?

* Compare 2 Chron. i.-ix.

17. What commercial treaty was entered into between Solomon and the king of Tyre?
18. In what respects was this treaty advantageous to both parties (see Acts xii. 20)?
19. What artist was employed in designing the ornaments for the Temple (vii. 13, 14; 2 Chron. ii. 13, 14)?
20. How many men were employed in hewing timber on Mount Lebanon?
21. How was the timber conveyed to Jerusalem (v. 9; 2 Chron. ii. 16)?
22. How were the stones for the Temple prepared (v. 17, 18; vi. 7)?
23. Describe the Temple.*
24. Describe the solemn ceremony of the dedication of the Temple.
25. How did God signify his acceptance of the Temple as his place of worship?
26. What do you notice as remarkable in Solomon's dedication prayer?
27. What feast was observed in connection with this dedication?
28. Give an account of the Lord's second appearance to Solomon, and of the gracious promise then made to him.
29. What other great building did Solomon construct (vii. 2-7)?†

* The Temple was built on the model of the Tabernacle. It was 60 cubits long, 30 broad, and 30 high (vi. 2). There was a porch in front, or on the east side, 30 cubits broad, and 10 cubits deep (vi. 3). At each end of the porch there was a pillar of brass gorgeously ornamented (vii. 15-22; 2 Chron. iii. 15-17). The Temple, strictly so called, was surrounded by at least two courts (vii. 12; 2 Chron. iv. 9). In the court of the priests there was the Altar of Burnt Offering (2 Chron. iv. 1), and the Molten Sea, with ten Lavers (vii. 23-39, 2 Chron. iv. 2-6). The Temple, like the Tabernacle, was divided into two parts—the Outer House and the Holy of Holies, or the Oracle. The Outer House, the portion towards the east, was 40 cubits long; and the Oracle, lying at the west end, was 20 cubits long (vi. 16, 17). These two parts were separated from each other by folding doors (vi. 31-36). The height of the outer house was 30 cubits, but the height of the Oracle was only 20 cubits—the Oracle was then a perfect cube (vi. 20). There was thus above the Oracle a space of 10 cubits in height, which seems to have been used as a store-room (2 Chron. iii. 9; compare Neh. xiii. 4-9). In the Outer House was the Tables of Show-bread, the Candlesticks, and the Altar of Incense (vii. 48-50; 2 Chron. iv. 7, 8). In the Oracle was the Ark of the Covenant (viii. 6-9), overshadowed by the Cherubim (vi. 23-28; 2 Chron. iii. 10-13). This stately building was erected on Mount Moriah, on the spot where David offered sacrifice, after the staying of the plague sent on the people in consequence of his numbering them (2 Chron. iii. 1). This is supposed also to have been the spot where Abraham was commanded to offer up his son Isaac (Genesis xxii. 2). Beneath it ran the brook Kedron in the valley of Jehoshaphat, and right over against it, on the east, rose the Mount of Olives, on which Solomon built altars to the gods of his idolatrous wives (xi. 7). It was, when resting on the slopes of Olivet, as he was going to Bethany, that our Saviour's attention was directed to the Temple, when he foretold its utter destruction

† The Forest of Lebanon was in Jerusalem, built on a hill, whence it was named, hence its name. It was the court of the magnificent Ivory throne Solomon dispensed justice to the

30. Describe the furnishings of this house of the Forest of Lebanon (2 Chron. viii. 15-19).
31. In what way did Solomon endeavour to develop the commerce of Palestine (2 Chron. viii. 4; 17, 18)?*
32. What other public works did Solomon construct in Jerusalem (ix. 15; 2 Chron. ix. 4)?†
33. What hints have we of other public works constructed by him (Eccles. ii. 4-6; Song of Solomon vii. 4)?
34. Whom did Solomon employ in the construction of his great works?
35. In what naval enterprises did Solomon engage (2 Chron. viii. 17, 18; ix. 21)?
36. What order did Solomon take regarding religion (2 Chron. viii. 12-16)?
37. Describe the visit of the Queen of Sheba to Solomon.
38. What reference do you find to this visit in the New Testament (Matt. xii. 42)?
39. Mention some facts which show Solomon's great wealth.
40. From what sources was this wealth principally drawn?
41. Of what sin was Solomon guilty in his old age?
42. How was he led into this sin?
43. What threat was denounced against him in consequence of his idolatry?
44. Who was the first adversary that God stirred up against Solomon?
45. Mention what is related of Hadad.
46. What other adversary was raised up against him?
47. Who was Jeroboam, and in what way did he attract Solomon's attention?
48. What office was conferred upon him by the king (iv. 7)?
49. Describe the interview between Jeroboam and Ahijah.
50. What was Jeroboam obliged to do when this interview became known?
51. How long did Solomon reign?

* Tadmor, in the North of his kingdom, was built to intercept the great caravan trade from the east. All goods passing through would have to pay transit dues, and thus the revenue would be increased. Ezion-Geber was built and fortified to bring the trade of the Red Sea into Palestine through the narrow defiles of Edom. But the physical features of the country were unsuited to such a trade. A greater statesman than Solomon saw, by the instinctive glance of genius, that the Nile was the natural outlet for the trade of the Red Sea, and so he designed and partly built Alexandria. Palestine was an agricultural, not a commercial, country.

† The expression, "his ascent, by which he went up to the house of the Lord," refers to a magnificent viaduct, by which Solomon connected Mount Sion, on which his own palace was built, with Mount Moriah, on which the Temple stood. This viaduct would seem to have made a deep impression on the mind of the Queen of Sheba.

(b). HISTORY OF THE TWO KINGDOMS UNTIL THE ACCESSION OF OMRI.—CHAPS. xii.-xvi. 22.*

1. What petition did the tribes present to Rehoboam when he came to Shechem to be crowned?
2. What were the grievances of which they complained?
3. What did Jeroboam do before giving the people a final answer?
4. Give the advice of the old and of the young men to Rehoboam respectively.
5. What answer did Rehoboam give to the people's request for a redress of grievances?
6. What was the immediate effect of this answer?
7. What tribe adhered to the house of David?
8. Whom did the Northern Tribes choose as king?
9. What step did Rehoboam first take to re-establish his authority over the north?
10. How was Rehoboam prevented from attempting to conquer the north by force of arms?
11. What step did Jeroboam take to prevent the return of the north to its allegiance to the house of Judah?
12. How did this step, instead of strengthening, tend immediately to weaken his kingdom (2 Chron. xi. 13-17)?
13. What was the ultimate effect of this idolatrous policy (Hosea viii. 5)?
14. Who was first sent to rebuke Jeroboam for his wickedness?
15. Give an account of the death of the disobedient prophet.
16. How was Jeroboam first visited for his idolatry?
17. Describe the visit of Jeroboam's wife to Ahijah.
18. What message did the aged prophet deliver to her?
19. What awful threat did the message contain?
20. What became of the sick child?
21. What cities did Rehoboam fortify after the separation of the kingdoms (2 Chron. xi. 5-12)?
22. How long did Rehoboam walk in the ways of the Lord?
23. How was he punished for his idolatry (2 Chron. xii. 1-12)?
24. Who succeeded Rehoboam on the throne of Judah?
25. In what war did he engage, and with what success (2 Chron. xiii.)?
26. How do you account for his success, and what may we learn from this (2 Chron. xiii. 10-12, 14)?
27. What effect had this defeat on Jeroboam (2 Chron. xiii. 20)?
28. Who succeeded Jeroboam, and how long did he reign?
29. By whom was the dynasty of Jeroboam utterly destroyed, and why?
30. Who was contemporary with Baasha on the throne of Judah?
31. How did Asa begin his reign (2 Chron. xiv. 1-5)?

* Compare 2 Chron. x.-xvi.

32. What means did Asa take to strengthen his kingdom (2 Chron. xiv. 6-8)?
33. What great invasion was he successful in repelling? Give his prayer on the occasion (2 Chron. xiv. 9-15).
34. Who encouraged Asa in his work of reformation (2 Chron. xv. 1-7)?
35. What did Asa do in consequence of the prophet's encouragement (2 Chron. xv. 8-18)?
36. What was the immediate effect of this conduct (2 Chron. xv. 9, 19)?
37. What step did Baasha take to prevent the pious people of the north emigrating into Judah (2 Chron. xvi. 1)?
38. What foolish step did Asa take to draw Baasha off from this undertaking (2 Chron. xvi. 2-4)?
39. What was the immediate effect of this policy (2 Chron. xvi. 5-6)?
40. How was he rebuked for his sin on this occasion (2 Chron. xvi. 7-9)?
41. How did Asa treat the prophet, and of what other sin was he guilty in his old age (2 Chron. xvi. 10-14)?
42. What terrible threat was denounced against Baasha, and why?
43. Who succeeded Baasha, and how long did he reign?
44. Who destroyed Elah and all his house?
45. What became of Zimri? How long did civil war rage in Israel after his death?
46. Who finally prevailed and seized the crown?

(c). HISTORY OF THE TWO KINGDOMS UNTIL THE ACCESSION OF AHAZIAH OF ISRAEL.—CHAPS. xvi. 22-xxii.*

1. What place did Omri fix upon as the capital of the northern kingdom?
2. What was his character?
3. By whom was Omri succeeded on the throne of Israel?
4. What was the character of Ahab? Of what special sin was he guilty?
5. What form of idolatry did Jezebel endeavour to introduce into the land?
6. Who was raised up to contend against this fire-worship?
7. How did Elijah begin his mission?
8. Where was he himself sent, and how was he fed there?
9. Where did Elijah go after leaving the brook Cherith?
10. What reference is there to this journey in the New Testament (Luke iv. 25, 26)?
11. What miracle was performed at Zarephath?
12. How did Elijah requite the widow's kindness to him?

Compare 2 Chron. xvii.-xx.

SECOND KINGS.

This Book records the history of the two Kingdoms from the death of Ahab and Jehoshaphat until the final destruction of Jerusalem, and embraces a period of 309 years, extending from 897 B.C. to 588 B.C. 2 Chron. xxi.-xxxvi. records almost exclusively the history of Judah during the same period. Much light is thrown upon the social, religious, and political condition of the Israelites at this time by the writings of those prophets whose works have been preserved to us, and which, in order to be fully understood, ought to be read in connection with the history. These prophets were not simply foretellers of future events; they were also instructors of the people, and their writings are full of warnings against the prevalent sins, and of exhortations to repentance. By reading their works in connection with the history, we acquire correct ideas of how they acted upon their times, and how their times acted upon them. We have in these prophecies a mirror, in which we see distinctly the character of the times whose history is recorded in the Books of Kings and Chronicles.

In preparing questions on this portion of Holy Scripture, we shall follow the plan adopted in last section. We shall base the questions on the Second Book of Kings, introducing supplementary questions from Second Chronicles and from the Prophetical Books, in the latter case giving the references. The Book may be divided into the following sections :—

- | | |
|---|------------------|
| (a). From the Accession of Ahaziah of Israel until the Anointing of Jehu, | Chaps. i.-viii. |
| (b). From the Anointing of Jehu until the Accession of Jeroboam the Second,..... | „ ix.-xiv. 22. |
| (c). From the Accession of Jeroboam the Second until the Destruction of Samaria,..... | „ xiv. 22,-xvii. |
| (d). From the Destruction of Samaria until the Destruction of Jerusalem, | „ xviii.-xxv. |

QUESTIONS.

(a). FROM THE ACCESSION OF AHAZIAH OF ISRAEL UNTIL THE ANOINTING OF JEHU.—CHAPS. i.-viii.*

1. What nation rebelled against Israel in the days of Ahaziah?
2. What accident befel Ahaziah, and what did he do in consequence?
3. Give an account of Elijah's meeting with the king's messengers, and of the message he gave them to the king.
4. What attempt did Ahaziah make to seize Elijah, and what was the result?
5. What reference have we to this incident in the New Testament (Luke ix. 51-56)?
6. What schools of the prophets did Elijah visit previous to his translation?
7. What miracle did he perform at Jordan?
8. What request did Elisha make of him before his translation, and on what condition was the request to be granted?
9. Give an account of Elijah's translation.
10. When did Elijah again appear upon earth (Matt. xvii. 1-8)?
11. Of whom was Elijah a striking type (Mal. iv. 5, 6 compared with Matt. xvii. 9-13)?
12. What was the first miracle performed by Elisha?
13. Describe the conduct of the sons of the prophets in reference to Elijah's translation?
14. What was Elisha's second miracle?
15. Give an account of the punishment of the children of Bethel.
16. Who succeeded Ahaziah on the throne of Israel, and what was his character?
17. What expedition did he, in conjunction with Jehoshaphat and the King of Edom, undertake?
18. Describe their line of march.†
19. Into what difficulty were these kings brought, and how were they delivered from it?
20. Give an account of the overthrow of the Moabites.
21. In virtue of what law could the creditor take the widow and her two sons as bondmen (Lev. xxv. 39, 40)?
22. How did Elisha assist her, and what advice did he give her?
23. What ought we to learn from this (Rom. xiii. 8)?
24. What kindness did the woman of Shunem do to Elisha, and how did he propose to reward her?
25. What promise did Elisha make her?
26. Give an account of the miracle of restoring the woman of Shunem's son to life.
27. What were Elisha's next two miracles?

* Compare 2 Chron. xxi.

† Chap. iii. 8, 9, shows that they intended to reach the Moabites by marching round the Dead Sea. They thus avoided the Jordan, always difficult to cross.

28. Who was Naaman, and what was his disease?
29. How did he hear of Elisha, and what may we learn from the conduct of the little maid (Matt. v. 44)?
30. How did the King of Israel act when Naaman presented his letter of introduction to him?
31. What did Elisha order Naaman to do in order to obtain a cure?
32. How did Naaman feel when he heard this order, and how was he persuaded to obedience with it?
33. Give an account of his subsequent interview with Elisha.
34. Describe the conduct and consequent punishment of Gehazi in connection with this matter.
35. What was the next miracle performed by Elisha?
36. Of what service was Elisha to Jehoram in his wars with the King of Syria?
37. What did the King of Syria resolve to do in consequence, and what was the result?
38. How did Elisha order Jehoram to treat the Syrians, and what effect had this treatment upon them?
39. What may we learn from this (Rom. xii. 20, 21)?
40. Give an account of a subsequent siege of Samaria by the Syrians, and of the extremities to which the people were reduced.
41. Who was blamed for this famine?
42. When the famine was at its height, what announcement did Elisha make, and how was it received?
43. In what remarkable way was the announcement fulfilled?
44. Give an account of the restoration of the Shunammite's land.
45. Describe Elisha's visit to Damascus, and his interview with Hazeel.
46. Who succeeded Jehoshaphat on the throne of Judah, and what was his character?
47. Of what crime was he guilty on his accession (2 Chron. xxi. 2-4)?
48. Who was his wife, and what influence had this on his conduct and policy?
49. What nation revolted from Judah in this reign?
50. Of what special sins was Jehoram guilty (2 Chron. xxi. 11)?
51. What writing came to him from Elijah (2 Chron. xxvi. 12-15)?
52. What calamities came upon Judah in consequence of his sin (2 Chron. xxvi. 16, 17)?
53. Give an account of his death (2 Chron. xxvi. 18-20).

(b). FROM THE ANOINTING OF JEHU UNTIL THE ACCESSION OF
JEROBOAM THE SECOND.—CHAPS. ix.-xiv. 22. *

1. Where was Jehu when he was anointed king over Israel?
2. Why was not Joram personally conducting the war (ix. 14-15)?
3. What commission was given to Jehu when he was anointed?
4. What did Jehu do immediately on being anointed king?
5. Give an account of the death of Jehoram.
6. Who was king of Judah at this time, and what was his end (see also 2 Chron. xxii. 1-9)?
7. How was the threat against Jezebel fulfilled?
8. What became of Ahab's seventy sons?
9. Who else of the relations of Ahab shared in the curse pronounced against his family?
10. Give an account of Jehu's meeting with Jehonadab, son of Rechab.
11. What further information have we in Scripture of Rechab's family (Jer. xxxv.)?
12. How did Jehu execute vengeance on the worshippers of Baal?
13. Where did Jehu stop in the work of reformation, and how was he rebuked for his slackness in this respect?
14. What calamities came upon his kingdom in the latter part of his reign?
15. What did Athaliah do when she heard of the death of her son, Ahaziah?
16. Who escaped her rage, and in what way?
17. Where was Jehoash concealed, and for what length of time?
18. Give an account of the anointing of Jehoash as king by Jehoiada?
19. Why did Jehoiada select the Sabbath as the day for this ceremony?†
20. What was the end of Athaliah, and of Baal-worship in Judah?
21. What steps did Jehoiada take for the reformation of religion (2 Chron. xxiii. 16-21)?
22. What was the character of the early part of the reign of Jehoash?
23. How did he show his zeal for the House of God (read also 2 Chron. xxiv. 4-14)?
24. What change came over his government after the death of Jehoiada (2 Chron. xxiv. 15-18)?
25. How was he reprov'd for his sin in this respect (2 Chron. xxiv. 19-22)?

* Compare 2 Chron. xxii.-xxv.

† The priests served by courses. Each course served for a week, finishing their course on the Sabbath, when a new course commenced. Jehoiada thus had twice the number of priests to assist him he could have had on any other day (2 Kings xi. 5-9).

26. What supposed reference have we to this Zechariah in the New Testament (Matt. xxiii. 35)?
27. How did Jehoash endeavour to prevent Hazael from attacking Jerusalem?
28. Did he succeed in eventually warding off these attacks (2 Chron. xxiv. 23, 24)?
29. What was the end of Jehoash (see also 2 Chron. xxiv. 25-27)?
30. Who succeeded Jehu on the throne of Israel?
31. What was his character, and what calamities came upon Israel during his reign?
32. Who succeeded Jehoahaz upon the throne of Israel?
33. Give an account of the visit of Joash of Israel to Elisha, when the latter was on his death-bed.
34. What miracle was performed at Elisha's grave?
35. How did Joash fulfil the promise made to him by Elisha?
36. Who succeeded Jehoash upon the throne of Judah?
37. How did he show his respect for the law of Moses on his accession?
38. What expedition did he resolve upon shortly after his accession?
39. What means did he take to raise an army for this expedition (2 Chron. xxv. 5, 6)?
40. Why was he not allowed to take the Israelites with him on this expedition?
41. How did the Israelites, who had been dismissed, act on their way home (2 Chron. xxv. 13)?
42. What was the result of his expedition against Edom (2 Chron. xxv. 11, 12)?
43. Of what foolish conduct was he guilty after this victory (2 Chron. xxv. 14)?
44. How was he rebuked for this conduct (2 Chron. xxv. 15, 16)?
45. How did Amaziah seek to obtain redress from the King of Israel for the injuries inflicted on his kingdom by the Israelites whom he had sent home?
46. What was the answer of the King of Israel to Amaziah's challenge?
47. What was the result of the war that broke out between them?
48. Describe the death of Amaziah.

(c). FROM THE ACCESSION OF JEROBOAM THE SECOND UNTIL THE DESTRUCTION OF SAMARIA.—CHAPS. xiv. 22.-xvii.*

1. What was the character of Jeroboam the Second?
2. What successes did he obtain over the Syrians?
3. What prophet foretold these successes?
4. On what great mission was Jonah sent by God (Jonah i. 1, 2)?
5. How did he act when so sent (Jonah i. 3)?
6. Give an account of the conduct of the sailors when the storm came on (Jonah i. 5-16).
7. How was Jonah preserved on this occasion (Jonah ii.)?
8. What effect had his preaching upon the king and people of Nineveh, and what did this induce God to do (Jonah iii.)?
9. How did God vindicate to Jonah his righteousness in sparing Nineveh (Jonah iv.)?
10. What use does our Saviour make of the fact that Nineveh repented at the preaching of Jonah (Matt. xii. 41)?
11. In what respect was Jonah a type of Christ (Matt. xii. 40, xvi. 4)?
12. What prophets were raised up to reprove the Israelites in the days of Jeroboam (Hosea i. 1; Amos i. 1)?
13. Who attempted to put a stop to the prophesying of Amos (Amos vii. 10-13)?
14. What do we learn from these prophets regarding the vices prevalent at this time? †
15. Who succeeded Jeroboam the Second on the throne of Israel, and how long did he reign?
16. What prophecy was fulfilled in Zachariah's having succeeded to the throne?
17. Who succeeded Zachariah, and how long did he reign?
18. What conquests did Menahem make?

* Compare 2 Chron. xxvi.-xxviii. During this period the following prophets flourished :—

In the Kingdom of Israel.

JONAH.
AMOS.
HOSEA.

In the Kingdom of Judah.

JOEL.
ISAIAH.
MICAH.

* We shall, as already mentioned, frame questions on the writings of these prophets so as to show the student the light which a knowledge of their works throws upon the history of the times. During this same period, the great empire of Assyria comes prominently on the scene, and plays an important part in the history. Up to this time the Syrians have been the enemies of Israel; they now quit the stage, having been absorbed by the Assyrians. The map should be closely studied during this period. A knowledge of geography will greatly help the student.

† Drunkenness and debauchery (Hosea vii. 5; Amos vi. 4-6). Bribery and corruption (Hosea iv. 18; Amos v. 11, 12). Blood was shed freely (Hosea iv. 2). Whoredom and adultery (Hosea iv. 6-19). Great oppression (Amos viii. 4-10). Rank idolatry (Hosea iv. 6-13, viii. 5, 11-14). The days of Gilead had returned. (Hosea ix. 9). The cities of refuge were not safe (Hosea vi. 8-9). Luxury with all its attendant evils was rife, and the cup of their iniquity was well nigh full. As a punishment for their sins, captivity was threatened (Amos vii. 14-17).

19. Who invaded Israel in his reign, and with what result? *
20. How did Menahem raise the tribute imposed upon him?
21. Who succeeded Menahem, and how long did he reign?
22. Who was the successor of Menahem, and how did he obtain the throne?
23. Who succeeded Amaziah on the throne of Judah? (Compare 2 Kings xv. 1, with 2 Chron. xxvi. 1, and it will appear that Amaziah's successor was called Azariah and Uzziah—he is most commonly known by the latter name.)
24. What was the character of his reign (2 Chron. xxvi. 1-5)?
25. What conquests did he make (2 Chron. xxvi. 2, 6-8)?
26. How did he endeavour to improve the condition of his country (2 Chron. xxvi. 9-15)?
27. Of what sin was he guilty in the latter part of his reign, and how was he punished (2 Chron. xxvi. 16-21)?
28. Who acted as viceroy during the king's separation, and afterwards succeeded him (2 Chron. xxvi. 21-23)?
29. What great prophet commenced his work in this reign (Isa. vi. 1)?
30. Who succeeded Uzziah, and what was the character of his government (2 Chron. xxvii.)?
31. What was the character of Ahaz?
32. Of what special sin is he said to have been guilty (2 Chron. xxviii. 2-4)?
33. Who invaded Judah, and with what intention (Isa. vii. 1-6)?
34. What prophecy did Isaiah utter on this occasion (Isa. vii. 7-9)?
35. How did Isaiah wish to confirm this prophecy to Ahaz, and how did Ahaz act on the occasion (Isa. vii. 10-12)?
36. What sign was given, and how is it employed in the New Testament (Isa. vii. 13-16; Matt. i. 22, 23)?
37. What threat was denounced against Ahaz for his wickedness (Isa. vii. 17-25)?
38. What calamities did Pekah and Rezin inflict on Judah (2 Chron. xxviii. 5-8)?
39. What was done to the captives whom they took (2 Chron. xxviii. 9-15)?
40. What town did Rezin recover from Ahaz?
41. What other reverses came upon Judah in consequence of Ahaz's conduct (2 Chron. xxviii. 17, 18)?
42. To whom did Ahaz apply in his difficulties for relief?
43. What was the result of this application? †
44. What altar did Ahaz set up in Jerusalem?

* This is the first instance of interference in the affairs of Israel on the part of the Assyrians. Henceforward they meet us constantly until they themselves are conquered by the Babylonians.

† The policy of Ahaz was suicidal. It was important for a small state like Judah to have one or two independent states between it and a powerful empire like Assyria. The destruction of Syria paved the way for the destruction of Israel, and then Judah was open to the attacks of the Assyrians.

45. How did he disfigure the temple (read also 2 Chron xxviii. 23-25)?
46. What portions of Israel did Tiglath-pileser carry captive?
47. Who succeeded Pekah on the throne of Israel?
48. Who invaded the kingdom in his reign, and to what condition was Hoshea reduced?
49. To whom did Hoshea apply for assistance against Tiglath-pileser?
50. What did this induce Tiglath-pileser to do?
51. Where were the captive Israelites settled?
52. What was the great cause of all the misfortunes of the Israelites?
53. Whom did the King of Assyria send to inhabit the country?
54. How were they punished for their idolatry?
55. What means were taken to instruct them in the knowledge of God?
56. What sort of religion sprung from this mixture of the true and the false worship (read 2 Kings xviii. 32, 33, 41)?
57. How did the Jews proper regard these immigrants (Ezra iv.; John iv. 9)?

(a). FROM THE DESTRUCTION OF SAMARIA TO THE DESTRUCTION OF JERUSALEM.—CHAPS. xviii.-xxv.*

1. What was the character of Hezekiah?
2. What was the first act of his reign (2 Chron. xxix. 3)?
3. What charge did he give to the priests and Levites (2 Chron. xxix. 4-11)?
4. How long did it take to cleanse the temple (2 Chron. xxix. 12-19)?
5. What solemn service took place immediately thereafter (2 Chron. xxix. 20-36)?
6. What feast did Hezekiah resolve to observe after this (2 Chron. xxx. 1)?
7. Why could not this feast be held at the stated time (2 Chron. xxx. 2-4, compare also Num. ix. 9-11)?

* Compare 2 Chron. xxix.-xxxvi. During this period the following prophet flourished:—

ISAIAH, ...	}	During the reigns of Hezekiah and Manasseh.
NAHUM, ...		
MICAH, ...		
HABAKKUK,		
JEREMIAH,	}	From the reign of Amon to that of Jehoiakim.
ZEPHANIAH,		

We gather a great deal regarding the history of the latter portion of this period from the writings of Jeremiah, which are more historical than prophetic. Unfortunately, the arrangement of Jeremiah is so confused, that it becomes quite bewildering to the ordinary reader. We shall make use of his writings in supplementing the information contained in Kings and Chronicles arranging our questions in chronological order.

8. What proclamation was issued in connection with the celebration of this passover, and to what districts was the proclamation sent (2 Chron. xxx. 5-9)?
9. How was the proclamation received (2 Chron. xxx. 10-12)?
10. Before celebrating the passover, what was done in Jerusalem (2 Chron. xxx. 13, 14)?
11. Give an account of the celebration of this passover, noting any peculiarities that characterised it (2 Chron. xxx. 15-22, note carefully verses 16-20).
12. What resolution did the king and people come to at the conclusion of the feast (2 Chron. xxx. 23-27)?
13. How did the people show their zeal for the Lord after this (2 Chron. xxxi. 1)?
14. What further reformation did Hezekiah bring about in the order of divine worship (2 Chron. xxxi. 2-4)?
15. How did the people respond to the efforts of Hezekiah (2 Chron. xxxi. 5-10)?
16. What steps did Hezekiah take to dispose of the offerings of the people (2 Chron. xxxi. 11-19)?
17. What was the grand feature in Hezekiah's religious character (2 Chron. xxxi. 20-21)?
18. What invasion of the land took place in the fourteenth year of Hezekiah's reign? *
19. To what town did Sennacherib lay siege?
20. How did Hezekiah attempt to obtain peace, and what tribute was imposed?
21. How did Hezekiah obtain the means of paying this ransom?
22. Give an account of the insulting message of Sennacherib to Hezekiah.
23. What did Hezekiah do when he heard this message?
24. What message came to him from Isaiah?
25. Who attempted a diversion in Hezekiah's favour? †
26. What message did Sennacherib send to Hezekiah when he raised the siege of Lachish to go against the Ethiopians?
27. Give Hezekiah's prayer when he received this message.
28. Give the message of Isaiah to Hezekiah in connection with this prayer.
29. What calamity befell the Assyrians immediately after this?
30. What was the end of Sennacherib?
31. Give Hezekiah's prayer in the near prospect of death.
32. What message came to him from the Lord through Isaiah?
33. What sign was given him as a confirmation of this message?

* Consult concerning this invasion Is. xxxvi.-xxxix.

† Judah was situated between the two great empires of Assyria and Egypt, now struggling for supremacy. An invading army of either empire had to pass through Palestine, which thus became the battle field of these two empires. The line of march was along the coast, hence the importance of obtaining possession of such towns as Lachish and those in the Philistine country. Consult the map.

34. What embassy came to Hezekiah in connection with this sickness? *
35. Of what foolish conduct was Hezekiah guilty on this occasion?
36. What prophecy did Isaiah deliver at this time?
37. What effect had this upon the king (2 Chron. xxxii. 25, 26)?
38. Give some account of the prosperity of Hezekiah's reign (2 Chron. xxxii. 27-30).
39. Who succeeded Hezekiah on the throne of Judah?
40. What was his character?
41. Mention some of the sins of which Manasseh was guilty.
42. How does Manasseh appear to have treated those Israelites who remained faithful (xxi. 16)?
43. What rebuke was administered to him, and by whom (see 2 Chron. xxxiii. 19, *margin*)?
44. What calamity befell Manasseh, and how did he conduct himself at this time (2 Chron. xxxiii. 11-13)?
45. What efforts did he make to undo the consequences of his former wickedness (2 Chron. xxxiii. 14-16)?
46. What success attended these efforts (2 Chron. xxxiii. 17)?
47. What influence had the conduct of Manasseh on the future history of the country (Jer. xv. 1-4; 2 Kings xxxiii. 26)?
48. What sins were prevalent during the reigns of Hezekiah and Manasseh? †
49. What is to be observed regarding the prophecies as to the Messiah during this period? ‡
50. Who succeeded Manasseh, and what was his character?
51. What became of him?
52. Who was appointed king in his stead?
53. What was the character of Josiah?
54. How did he begin his reign (2 Chron. xxxiv. 3-7)?
55. What steps did he take to repair the temple?

* The embassy was from the King of Babylon, which, though nominally under the sway of Assyria, was gradually acquiring independence, and, not long after this, overthrew the Assyrian empire, and established the Babylonian in its stead.

† Great luxury and extravagance in dress, Isa. iii. 18-24. Great oppression of the poor, Isa. iii. 13-15; Micah ii., especially on the part of the nobles and the priests, Micah iii. Gross injustice in business transactions, Micah vi. 9-12. Want of mutual confidence, Micah vii. 1-6. Gross idolatry, Isaiah and Micah, *passim*. Drunkenness and sensuality, Isa. v. 11-22.

‡ The prophecies become clearer as the prospects of the nation become darker. The prophecies are very full. He was to be virgin born (Isa. vii. 14). He was to be a mighty conqueror (Isa. ix. 6, 7). He was to be of the house of David (Isa. xi. 1-11). He was to be a king (Isa. xxxii. 1, 2). He was to be meek and lowly (Isa. xlii. 1-4). He was to call the Gentiles (Isa. xlix. 6). He was to be a man of sorrows and acquainted with grief (Isa. liii.). He was to be born in Bethlehem (Micah v. 1, 2). The whole of Isaiah from chap. xl.-lxvi. is one vision, and relates entirely to gospel times. It is generally supposed to have been composed in the reign of Manasseh. So clear are the predictions regarding the Messiah in this portion of Isaiah that he has been called the Evangelical prophet. The examples given above are mere specimens. The student will easily find many more.

56. When the priests were repairing the temple, what discovery was made?
57. What effect had the reading of the law upon the king, and whom did he consult in the circumstances?
58. What answer did Huldah return?
59. What covenant did the king and people enter into?
60. Describe his work of reformation, especially at Bethel.
61. What feast was kept subsequent to this? Give an account of its celebration (2 Chron. xxxv. 1-19).
62. What high testimony is borne to the character of Josiah?
63. How did he meet his end (see also Jer. xlvi. 2)?
64. What lamentation was made for him (2 Chron. xxxv. 24-27; Lam. iv. 20; Zec. xii. 11)?
65. Who succeeded Josiah as king?*
66. How did the King of Egypt act towards Jehoahaz and the land (see Jer. xxii. 11, 12)?
67. Whom did Pharaoh-necho appoint as king?
68. How did Jehoiakim obtain money to pay the tribute imposed by Pharaoh?
69. What was the character of Jehoiakim, and what doom was pronounced against him (Jer. xxii. 13-19)?
70. What warning was sent to Jehoiakim by God (Jer. xxvi. 1-6)?
71. What threat was pronounced against Jeremiah in consequence of this warning (Jer. xxvi. 8-11)?
72. How did Jeremiah defend himself on the occasion (Jer. xxvi. 12-23)?
73. By whose means did Jeremiah escape death (Jer. xxvi. 24)?
74. What means did Jeremiah take to bring the nation to repentance (Jer. xxxvi. 1-10)?
75. How did Jehoiakim treat this prophetic roll of Jeremiah (Jer. xxxvi. 11-26)?
76. What doom was pronounced upon Jehoiakim in consequence (Jer. xxxvi. 27-32)?
77. What put an end to the interference of the Egyptians in the affairs of Palestine (2 Kings xxiv. 7; Jer. xli. 1, 2)?†
78. When Nebuchadnezzar had defeated the King of Egypt at Carchemish (Jer. xli. 2), how did he follow up his victory (2 Chron. xxxvi. 6, 7; Dan. i. 1, 2)?
79. What important event is dated from this first capture of

* Called also Shallum (1 Chron. iii. 15).

† There is no mention in Scripture of the overthrow of the Assyrian empire. It is allowed to drop quietly out of the narrative, after it had accomplished God's purpose. It was overthrown in B.C. 625, by Nabopolassar, king of Babylon. The Babylonian empire was territorially nearly the same as the Assyrian. There was a change of dominant race rather than of territory. From B.C. 625 until B.C. 606, Nabopolassar and Nebuchadnezzar were occupied in establishing their authority. They then found time for foreign conquests.

- Jerusalem by Nebuchadnezzar (compare Dan. ix. 1, 2, with Jer. xxv. 1-11 and xxix. 10)? *
80. How long did Jehoiakim remain faithful to Nebuchadnezzar (2 Kings xxiv. 1)?
 81. How was he punished for his rebellion (2 Kings xxiv. 2-4)?
 82. By whom was he succeeded on the throne?
 83. What was the character of this king (2 Kings xxiv. 8, 9; see also the terrible doom pronounced upon him by Jeremiah xxii. 24-30)? †
 84. What was the result of the siege of Jerusalem by Nebuchadnezzar in Jehoiakin's reign (2 Kings xxiv. 10-16; 2 Chron. xxxvi. 10; Jer. xxiv. 1; xx. 1, 2; Ezek. xvii. 12)?
 85. What further mention have we of Jehoiakin (2 Kings xx. 27-30; Jer. lii. 31-34)?
 86. Who was appointed king in his stead?
 87. What was the character of Zedekiah?
 88. What oath of allegiance did Nebuchadnezzar compel him to take (2 Chron. xxxvi. 13)?
 89. Who seem to have endeavoured to turn him from his allegiance to the King of Babylon (Jer. xxvii., particularly verse 3)?
 90. What special sins were prevalent at this time (2 Chron. xxxvi. 14-16, compare also Ezek. viii.)?
 91. What induced Zedekiah to revolt from Nebuchadnezzar (Ezek. xvii.)?
 92. What did this revolt induce Nebuchadnezzar to do (2 Kings xxv. 1; 2 Chron. xxxvi. 17)?
 93. How long did the siege last (2 Kings xxv. 2)?
 94. What was the attitude of Jeremiah in reference to the siege (Jer. xxi., xxxii., xxxiv.)?
 95. What led the Babylonians to raise the siege of Jerusalem for a short time (Jer. xxvii. 1-5)?
 96. What announcement did Jeremiah make on this occasion (Jer. xxxvii. 6-11)?
 97. What did Jeremiah attempt to do when the siege was raised (Jer. xxxvii. 11-13)?
 98. What was done to him in consequence (Jer. xxxvii. 13-15)?
 99. Describe his interview with the king during this imprisonment (Jer. xxxvii. 16-21).
 100. What further punishment was inflicted on Jeremiah (Jer. xxxviii. 1-6)?
 101. How was he delivered from this dungeon (Jer. xxxviii. 7-13)?

* This capture of Jerusalem took place in B.C. 606. From the accession of Saul, 1096 B.C. to this date are 490 years, during which time there ought to have been $490 \div 7 = 70$ Sabbatical years. It is highly probable that during this time the Sabbatical year was neglected, hence the remarkable expression occurring in 2 Chron. xxxvi. 21.

† Jehoiakin was also called Jeconiah and Coniah.

102. What advice did he give Zedekiah in connection with the siege (Jer. xxxviii. 14-28)?
103. When was the city taken (Jer. xxxix. 2)?
104. What became of Zedekiah (2 Kings xxv. 6, 7; Jer. lii. 8-11)?*
105. What vessels in the temple were carried to Babylon (2 Kings xxv. 13-17; Jer. lii. 17-23)?
106. What further mention have we of these vessels in Scripture (Dan. v. 1-4; Ezra i. 7-11)?
107. What was done to the temple and the city (2 Kings xxv. 9; Jer. lii. 13.)?
108. Who suffered capital punishment in connection with the taking of Jerusalem (2 Kings xxv. 7, 18-21; Jer. lii. 24-27)?
109. What class of people were left in the land (2 Kings xxv. 12; Jer. lii. 16)?
110. How was Jeremiah treated by the King of Babylon (Jer. xxxix. 11; xl. 1-6)?
111. What is assigned as the great cause of this national calamity (2 Chron. xxxvi. 14-17)?

THE CAPTIVITY.

The captivity, as foretold by Jeremiah, lasted for seventy years—from B.C. 606 until B.C. 536. We have no detailed account of this portion of Israel's history in any of the books of Scripture. Any knowledge we possess of it is derived from hints scattered through the writings of Jeremiah, Daniel, and Ezekiel, who flourished during this period, and from one or two of the Psalms, which belong to the times of the captivity. We shall arrange our questions under the two following heads:—

- (a). History of those Jews who were left in Palestine.
- (b). History of those Jews who were carried to Babylon.

QUESTIONS.

(a). HISTORY OF THOSE JEWS WHO WERE LEFT IN PALESTINE.

1. Who was appointed ruler of the people whom Nebuchadnezzar left in the land (2 Kings xxv. 22; Jer. xl. 5)?

* Ezekiel (xlii. 18) prophesied that he would be brought to Babylon, but should not see it; Jeremiah, that his eyes should behold Nebuchadnezzar's eyes (xxxii. 4). Both things came to pass (Jer. xxxix. 5-7).

2. Who submitted themselves to him (Jer. xl. 7-12)?
3. What warning was given to Gedaliah, and how did he treat it (Jer. xl. 13-16)?
4. Give an account of the treachery of Ishmael (Jer. xli. 1-9)?
5. What did Ishmael intend to do with the people of the land (Jer. xli. 10)?
6. Who prevented him from executing his purpose (Jer. xli. 11-16)?
7. What resolution did Johanan and the captains of the forces come to, and why (Jer. xli. 17, 18)?
8. What request did they make to Jeremiah (Jer. xlii. 1-3)?
9. On what condition did Jeremiah agree to consult God for them (Jer. xlii. 4-6)?
10. What message was Jeremiah commissioned to give them (Jer. xlii. 7-22)?
11. How was this message received (Jer. xliii. 1-7)?
12. What judgment did Jeremiah pronounce against those Jews who went into Egypt (Jer. xliii. 8-13; xliiv.)? *

(b). HISTORY OF THOSE JEWS THAT WERE CARRIED TO BABYLON.

1. To what place were the people of Judah carried captive (Ez. i. 1-3)?
2. What evil council was given them by false prophets (Jer. xxviii. 1-4)?
- * 3. What advice was given them by Jeremiah (Jer. xxix. 1-19)?
4. What doom was pronounced upon the false prophets by Jeremiah (Jer. xxix. 20-32)?
5. To what insults were these captives exposed (Ps. cxxxvii.)?
6. Who was raised up to be a second Joseph to these captives (Dan. i.)?
7. How did Daniel show his zeal for the law of God in his youth (Dan. i. 8-16)?
8. Give an account of the attainments of Daniel and his three companions (Dan. i. 17-21).
9. What first brought Daniel into notice at the court of Babylon (Dan. ii. 1-18)?
10. What was Nebuchadnezzar's dream (Dan. ii. 24-35)?
11. What was Daniel's interpretation of the dream (Dan. ii. 36-45)?
12. What interpretation did he give of the stone cut out without hands (Dan. ii. 44-46)?
13. Give similar parabolic representations of the growth of Christ's kingdom (Ez. xlvii. 1-12, compared with Rev. xxii. 1, 2; Matt. xiii. 31, 32).
14. To what honour was Daniel advanced in consequence of this interpretation (Dan. ii. 46-48)?

* This judgment was literally fulfilled when Nebuchadnezzar conquered Egypt some years afterwards.

15. How did Daniel use his advancement (Dan. ii. 49)?
16. What was the purpose of erecting the golden image in the plain of Dura (Dan. iii. 1-7)?
17. Who refused to join in this idolatrous worship (Dan. iii. 8-12)?
18. What punishment was decreed in consequence (Dan. iii. 13-23)?
19. How were these Jews preserved (Dan. iii. 24-27)?
20. What decree was issued in connection with this deliverance (Dan. iii. 28, 29)?
21. What proclamation did Nebuchadnezzar cause to be made shortly after this (Dan. iv. 1-3)?
22. What gave occasion to this proclamation (Dan. iv. 4-10)?
23. Give an account of this second dream (Dan. iv. 10-18).
24. State Daniel's interpretation of the dream, and how was it fulfilled (Dan. iv. 19-36)?
25. What effect had the accomplishment of the dream upon the king (Dan. iv. 36, 37)?
26. What mention do we find in Scripture of the conquests of Nebuchadnezzar (Ez. xxix. 17-21; xxvi., compared with xxix. 17)?
27. How long did Nebuchadnezzar reign (compare 2 Kings xxv. 27 with 2 Kings xxiv. 12)?
28. Who succeeded him, and what is recorded of him (2 Kings xxv. 27-30)?
29. Who was the last king of Babylon (Dan. v. 1)?
30. Give an account of Belshazzar's feast (Dan. v. 1-4).
31. What happened during the feast (Dan. v. 5)?
32. What effect had this writing upon the king (Dan. v. 6-9)?
33. Who was found to interpret the writing (Dan. v. 10-24)?
34. What was the writing and its interpretation (Dan. v. 25-30)?
35. How was this interpretation fulfilled (Dan. v. 30, 31)?
36. Who had foretold this destruction of Babylon (Jer. li.)? *
37. What office did Daniel obtain under Darius the Mede (Dan. vi. 1-3)?
38. Who intrigued against him, and what method did they adopt to procure his overthrow (Dan. vi. 4-9)?
39. What effect had this decree upon Daniel (Dan. vi. 10)?
40. What was done to him in consequence of his refusal to obey the king's order (Dan. vi. 10-17)?
41. How was he preserved on this occasion (Dan. vi. 18-23)?
42. What punishment was inflicted upon his enemies (Dan. vi. 24-28)?
43. How did Daniel understand the near accomplishment of the years of captivity (Dan. ix. 1, 2)?

* Consult particularly verses 81, 89, and 57 of this remarkable prophecy. It will be seen that Jeremiah clearly foretold the very circumstances in which the town should be taken. Babylon was taken in the year 538 B.C.

44. What did he set himself to do in consequence (Dan. ix. 3-19)?
 45. What remarkable revelation was made to him in connection with this prayer (Dan. ix. 20-27)?
 46. What reference have we to this revelation in the New Testament (Matt. xxiv. 15)?
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EZRA, NEHEMIAH, AND ESTHER.

The Books of Ezra and Nehemiah take up the history of the Jews at the point where it is left off in Daniel. They commence with the first year of the reign of Cyrus the Great (B.C. 536), and relate the history of the Jews under the Persian until the thirty-second year of Artaxerxes (B.C. 434). It is impossible to tell to which reign the Book of Esther belongs. The Ahasuerus spoken of in it (Chap. i. 1) is generally supposed to be Xerxes—he who invaded Greece. If so, it would fall some time between the year 485 B.C., and the year 464 B.C. The prophets of this period were Zechariah and Haggai.

QUESTIONS.

1. In what year of his reign did Cyrus issue his famous decree for the restoration of the Jews (Ezra i. 1)?
2. What prophet had foretold this long before (Isa. xlv. 27-28; xlv. 1-6)?
3. Give the purport of the proclamation of Cyrus (Ezra i. 2-4).
4. What effect had this on the Jews of the captivity (Ezra i. 5, 6)?
5. To whom did Cyrus hand over the vessels of the Temple (Ezra i. 8; see also v. 14)?
6. What number returned on this first occasion (Ezra ii. 64-67)?
7. What offerings were made for the purpose of rebuilding the Temple (Ezra ii. 68-70)?
8. What part of the Temple was first set up, and chiefly by whom (Ezra iii. 1-3)?
9. What ceremonies were at once instituted (Ezra iii. 4-6)?
10. What preparations were made for rebuilding the Temple (Ezra iii. 7)?
11. Give an account of the laying of the foundation of the Temple (Ezra iii. 8-11).
12. What mixed emotions were called forth by this event (Ezra iii. 11-13)?

13. What request did the adversaries of Israel—the Samaritans—make to Zerubbabel (Ezra iv. 1, 2)?
14. How was their request received (Ezra iv. 3)?
15. What did these adversaries then attempt to do (Ezra iv. 4, 5)?
16. To whom did they first write against the Jews (Ezra iv. 6)?*
17. To whom did they again make application with the view of having the work stopped (Ezra iv. 7)?†
18. Who joined in writing this letter (Ezra iv. 7-10)?
19. What was the substance of their letter (Ezra iv. 11-16)?
20. What was the result of this application (Ezra iv. 17-24)?
21. How long was the work interrupted (Ezra iv. 24)?‡
22. At whose instigation was the work resumed (Ezra v. 1-2; Haggai i. 1; Zech. i. 1)?
23. What further attempt did the Samaritans make to stop the work (Ezra v. 3-17)?
24. What search did Darius institute in consequence of this attempt (Ezra vi. 1, 2)?
25. What fresh decree was issued by Darius in consequence of finding the decree of Cyrus (Ezra vi. 6-12)?
26. What effect had this decree (Ezra vi. 13-15)?
27. When was the Temple finished (Ezra vi. 15, i.e., B.C. 516)?
28. What ceremonies were observed in connection with the dedication of the Temple (Ezra vi. 16-23)?
29. What remarkable prophecy was uttered in regard to this second Temple (Haggai ii. 1-9)?
30. How was this prophecy fulfilled (Matt. xii. 42)?
31. Who was Ezra (Ezra vii. 1-5)?
32. When did he arrive in Jerusalem (Ezra vii. 6-10)?§
33. What commission did Ezra receive from Artaxerxes (Ezra vii. 11-26)?
34. What were Ezra's feelings on receiving this commission (Ezra vii. 27, 28)?
35. Where did Ezra assemble his little band of exiles (Ezra viii. 15)?
36. By whom was he joined there (Ezra viii. 15-20)?
37. What interesting event took place at the river Ahara, and why (Ezra viii. 21-23)?
38. What presents had Ezra obtained, and to whom did he entrust them (Ezra viii. 24-30)?

* Ahasuerus, i.e., Cambyses, successor to Cyrus, who reigned from B.C. 529 until B.C. 522.

† Artaxerxes, i.e., Smerdis, the usurper, who succeeded Cambyses, and reigned for seven months.

‡ This Darius is to be carefully distinguished from Darius the Mede (Dan. v. 31). He married the daughter of Cyrus, and reigned from 521 B.C. until 485 B.C. It was he who invaded Greece and was defeated at Marathon.

§ i.e., in the year 457 B.C. Between Darius and Artaxerxes there reigned Xerxes from 485 B.C. until 464 B.C. Unless he be the Ahasuerus of the Book of Esther, his name is not mentioned in Scripture. He was too much occupied with Greece to have any time for a distant satrapy like Palestine.

39. What time was spent on the journey to Jerusalem (Ezra viii. 31, 32)?
40. What services were performed on their arrival in Jerusalem (Ezra viii. 33-35)?
41. In what condition did Ezra find the people (Ezra ix. 1, 2)?
42. What effect had the condition of the people upon Ezra (Ezra ix. 3, 4)?
43. What was Ezra's prayer on this occasion (Ezra ix. 5-15)?
44. What effect had this remarkable prayer of Ezra upon the people (Ezra x. 1-5)?
45. What proclamation was issued to the people at this time (Ezra x. 6-8)?
46. What was the result of this proclamation (Ezra x. 9-44)?
47. How long time did it take to carry the resolution of the people into effect (compare Ezra x. 9 with x. 17)?
48. Who was Nehemiah (Neh. i. 11 and ii. 1)?
49. What intelligence did he receive regarding the condition of Jerusalem (Neh. i. 1-3)?
50. How did Nehemiah act when he heard this report regarding Jerusalem (Neh. i. 4-11)?
51. When did Nehemiah obtain the consent of Artaxerxes to visit Jerusalem (Neh. ii. 1, i.e., 445 B.C., 13 years after Ezra; compare Neh. ii. 1 with Ezra viii. 8)?
52. What concession did Artaxerxes make to Nehemiah (Neh. ii. 7, 8)?
53. How did the enemies of the Jews feel when they heard of Nehemiah's arrival (Neh. ii. 9, 10)?
54. What was the first thing Nehemiah did on his arrival in Jerusalem (Neh. ii. 11-16)?
55. What proposal did he make to the people (Neh. ii. 17, 18)?
56. How did Sanballat treat the work of the Jews (Neh. ii. 19, 20)?
57. Describe the progress of the work (Neh. iii.).
58. What arrangements did Nehemiah make to withstand the attack of their enemies (Neh. iv.)?
59. What complaint had the poorer Jews to make against their wealthier brethren (Neh. v. 1-5)?
60. How did Nehemiah deal with this complaint (Neh. v. 6-13)?
61. What example did Nehemiah himself set them in this respect (Neh. v. 14-19)?
62. What charge did Sanballat and Tobiah bring against Nehemiah (Neh. vi. 1-7)?
63. How did Nehemiah answer the charge (Neh. vi. 8-19)?
64. Whom did Nehemiah place in charge of Jerusalem (Neh. vii. 1-4)?
65. By whom was Nehemiah assisted in his work of restoration (Neh. viii. 1)?
66. Give an account of the mode in which Ezra instructed the people (Neh. viii. 1-8).

67. What effect had the reading of the law upon the people (Neh. viii. 9-12)?
68. What feast was observed on this occasion?
69. Give an account of the way in which it was kept (Neh. viii. 13-18).
70. Give an account of the solemn fast and confession of sin made shortly afterwards (Neh. ix.).
71. What solemn covenant did the people enter into at this time (Neh. x.)?
72. What step was taken to increase the population of Jerusalem (Neh. xi. 1, 2)?
73. By what ceremonies was the wall of Jerusalem dedicated (Neh. xii. 27-43)?
74. What arrangement was made for collecting the tithes (Neh. xii. 44-47)?
75. What abuses sprung up during the absence of Nehemiah at the court of Persia (Neh. xiii. 1-6)?
76. How did Nehemiah remedy these on his return to Jerusalem (Neh. xiii. 7-9)?
77. What steps did Nehemiah take to procure a better observance of the Sabbath (Neh. xiii. 15-22)?
78. What steps did Nehemiah take to induce the people to put away their strange wives (Neh. xiii. 23-31)?
79. What information have we in Scripture regarding the moral and religious condition of the Jews after the time of Nehemiah (consult the prophecies of Malachi)? *

* The book of Malachi closes the canon of the Old Testament Scripture. It is not easy to determine the exact period during which Malachi flourished. It is generally supposed to have been about 420 B.C.

THE GOSPELS.

Regarding the authors of the Four Gospels, Scripture gives us the following information:—

Matthew, or **Levi**, the son of **Alpheus**, was a publican or tax-gatherer (Matt. ix. 9; Mark ii. 14; Luke v. 27). He was following his ordinary occupation when Jesus called him to follow Him. After his call, he made a great feast in honour of Jesus, to which he invited many men of his own class (Matt. ix. 10; Mark ii. 15; Luke v. 28, 29). He was appointed one of the twelve apostles, occupying the third place in the second group (Matt. x. 2-4; Mark iii. 16-19; Luke vi. 13-16, where it will be seen that Luke places him before Thomas, though in the list in his own gospel Matthew places himself after Thomas, adding at the same time the epithet *publican*). We meet with him only once after this (Acts i. 13).

Mark, or **John Mark**, meets us first in Acts xii. 12. He was nephew of Barnabas (Col. iv. 10), and was, in all likelihood, a convert of Peter's (1 Peter v. 13). He accompanied Paul and Barnabas on their first missionary tour as far as Perga (Acts xiii. 5-13), whence he returned to Jerusalem (Acts xiii. 13). We next find him in Antioch, where he was the cause of the rupture between Paul and Barnabas (Acts xv. 36-39). Barnabas on this occasion would not desert his nephew, and the two sailed to Cyprus (Acts xv. 39). We next find him in the neighbourhood of Colossæ, and Paul uses such expressions regarding him as imply that the old grudge had been completely forgotten (Col. iv. 10). At a later period, he is still in the same neighbourhood, for Paul, writing to Timothy in Ephesus, desires him to bring Mark with him to Rome (2 Tim. iv. 11). The last

glimpse we have of him is with Peter in Babylon (1 Peter v. 13).

Luke is almost universally allowed to be the beloved physician spoken of in Col. iv. 14, and the author of the Book of the Acts. We can accordingly trace his presence with Paul, by the use of the word "we" in the Acts. He meets us first at Troas (Acts xvi. 10), and accompanies Paul to Philippi (Acts xvi. 10-40). He was left behind here (Acts xvii. 1), nor does he seem to have joined Paul again until he arrived at Philippi on his return from his third missionary tour (Acts xx. 6), and then he accompanied him to Jerusalem (Acts xxi. 17). He was his companion in the voyage to Rome (Acts xxvii. 1). He is mentioned in two of the Epistles of Paul written from Rome (Col. iv. 14; Philemon 24). Once again his name meets us, and in very touching circumstances—comforting Paul the aged in the near prospect of death (2 Tim. iv. 11).

John, brother of James, and son of Zebedee (Matt. iv. 21), is supposed to be one of the disciples alluded to in his own gospel in chap. i. 35. If so, his first introduction to Christ was at Bethabara. He was called to be a disciple at the Sea of Galilee (Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 10). He was appointed one of the twelve apostles, and occupies the last place in the first group (Matt. x. 2-5; Mark iii. 16-19; Luke vi. 13-16). He was naturally impetuous (Mark iii. 17; Luke ix. 49, 50; ix. 51-56). He was admitted to close intimacy with Jesus (Mark v. 37; Matt. xvii. 1; xxvi. 37; John xiii. 23, compared with chap. xxi. 20-24). He seems to have been in better circumstances than the other apostles. His father had hired servants (Mark i. 20); his mother ministered to Christ of her substance (Matt. xxvii. 55, 56); he himself was acquainted with the High Priest (John xviii. 15, 16). He stood beside the cross (John xix. 25-27); he was the first of the apostles at the sepulchre (John xx. 2-4); he was present on the two occasions when Jesus showed himself to the apostles in Jerusalem (John xx. 19-23; 26-29); he was one of seven

who saw Jesus by the Sea of Galilee (John xxi. 1, 2); and he was present in the upper room after Christ's ascension (Acts i. 13). He takes a prominent part in preaching the gospel in Jerusalem (Acts ii.-v. *passim*), and we find him there so late as the time of the meeting called to discuss the question of circumcision (Acts xv. compared with Gal. ii. 9). Only once again does Scripture give us any hint of his movements (Rev. i. 9).

CHARACTERISTICS OF THE FOUR GOSPELS.

“**Matthew's** gospel was intended for Jews. He therefore gives no explanation of Jewish customs or topography. The genealogy of our Lord he traces through his reputed father to Abraham, and shows how the New Testament is the fulfilment of the old.

“**Mark's** gospel was written for the instruction of Roman converts. Jewish customs and places have consequently explanations added. Narrative is preferred to discourse, and the writer dwells rather on the actions than on the teaching of our Lord. His gospel is thoroughly practical, and though he has added but twenty-four verses which are not found in the gospels of Matthew or Luke, the whole is admirably adapted to the energetic business habits of the Roman people.

“**Luke's** gospel was written for the use of Gentiles generally. Here Christ appears as the Saviour of the world. His genealogy is traced through His mother to Adam, the head of the whole human family. While Matthew tells of the twelve apostles who were sent to Israel, Luke speaks also of the seventy disciples who were sent as to the nations of the earth. Several parables are found in this gospel alone, and, among them, the good Samaritan, and the prodigal son, the one humbling to Jewish pride, and the other cheering to the Gentile penitent. Jewish customs and chronological statements are made intelligible to a foreigner, while the fulness of his record of the discourses of our Lord meets the curiosity of the Grecian character.” *

* Abridged from Angus' *Bible Hand-Book*, pp. 554, 555.

John's gospel was intended to exhibit the Divine side of our Lord's character. He himself tells us the object he had in view in writing it (John xx. 31), and to this its contents admirably correspond. Jesus is everywhere presented to us as the Son of God, as the manifestation of the Father, and the revealer of His glory (John xiv. 8-10).

ORDER.

Instead of attempting to form a harmony of the gospels, we shall observe the following arrangement in the construction of our questions:—

- (a). Introduction to our Lord's Public Ministry
- (b). The Miracles of our Lord.
- (c). The Parables of our Lord.
- (d). The Discourses of our Lord.
- (e). Detached Incidents in the Life of our Lord.
- (f). Concluding Events of our Lord's Public Ministry.

Under these several heads, we shall be enabled to comprehend the substance of the four gospels.

QUESTIONS.

(a). INTRODUCTION TO OUR LORD'S PUBLIC MINISTRY.

1. Who were Zacharias and Elizabeth (Luke i. 5)?
2. What was their character (Luke i. 6)?
3. What is meant when it is said (Luke i. 8) that Zacharias "executed the priest's office in the order of his course" (1 Chron. xxiv. 1-19; 2 Chron. xxxi. 2)?
4. What portion of the services fell to the lot of Zacharias (Luke i. 9)?
5. How were the people engaged during the burning of the incense (Luke i. 10; Rev. viii. 3, 4)?
6. What vision appeared to Zacharias while thus engaged (Luke i. 11)?
7. What announcement did the angel make to him (Luke i. 13)?
8. Under what vow was John to be placed (Luke i. 15, compared with Num. vi. 1-4)?
9. With what ancient prophet was John compared, and what was to be his mission (Luke i. 16, 17, consult Mal. iv. 5; Matt. xi. 14)?
10. How did Zacharias show the weakness of his faith (Luke i. 18)?

11. What sign was given him in confirmation of the truth of Gabriel's statement (Luke i. 19, 20)?
12. What was he obliged to do when he came out of the temple, and what inference did the people draw from this (Luke i. 21, 22)?
13. To whom did the angel Gabriel appear some time after this (Luke i. 26, 27)?
14. What announcement did he make to Mary on the occasion (Luke i. 28-33)?
15. What evidence have we of the sinlessness of Christ's human nature from Luke i. 35?
16. How did Mary show her faith (Luke i. 38)?
17. Where did Mary go after this (Luke i. 39, 40)?
18. Give an account of Mary's song of praise (Luke i. 46-55).
19. What song in the Old Testament does it resemble (1 Sam. ii. 1-10)?
20. What proof may we draw from this song that Mary herself was saved by Jesus (Luke i. 47—God my *Saviour*)?
21. What may have suggested to Mary the statement contained in Luke i. 50 (Ex. xx. 6; Ps. ciii. 17, 18)?
22. What is the reference in Luke i. 54, 55 (Gen. xvii. 19)?
23. Give an account of the circumcision of John (Luke i. 59-63)?
24. What was the first use Zacharias made of his power of restored speech (Luke i. 64)?
25. What impression did these things make on the neighbourhood where they occurred (Luke i. 65, 66)?
26. Give an account of Zacharias' prophecy regarding his son (Luke i. 67-79).
27. Where were John's youth and early manhood spent (Luke i. 80)?
28. To whom was Mary betrothed (Matt. i. 18)?
29. What vision appeared to Joseph (Matt. i. 20, 21)?
30. What does the name Jesus signify (Matt. i. 21)?
31. What prophecy was fulfilled by this miraculous conception of Jesus (Matt. i. 23, compare Isa. vii. 14)?
32. Where did Joseph and Mary reside (Luke ii. 4)?
33. Where was Christ, the promised Messiah, to be born (Matt. ii. 4-6, see Micah v. 2)?
34. How was this brought about (Luke ii. 1-5)?
35. What evidence have we in the account of the birth of Jesus of the poverty of his parents (Luke ii. 7)?
36. To whom was the birth of Jesus first announced (Luke ii. 8-12)?
37. What was the angelic song heard by the shepherds in the plains of Bethlehem (Luke ii. 14)?
38. What do we learn from this song as to the grand purpose of Christ's coming into the world (John vi. 38; vii. 18; Luke ix. 56)?

39. What did the shepherds do after the departure of the angels (Luke ii. 15-20)?
40. What ceremony was performed when Christ was eight days old (Luke ii. 21)?
41. Why was this necessary in his case (Matt. iii. 15; Gal. iv. 4, 5; Heb. v. 8, 9)?
42. When was Jesus first brought to Jerusalem (Luke ii. 22, compare Lev. xii. 1-4)?
43. What offerings were customary on this occasion (Lev. xii. 6)?
44. What offering did Mary make, and what may we learn from this (Luke ii. 24, compared with Lev. xii. 8)?
45. Who was Simeon, and what revelation had been made to him (Luke ii. 25, 26)?
46. What was Simeon's prayer after he had taken the child Jesus in his arms (Luke ii. 28-32)?
47. What prophecy did he utter regarding the child and His mother (Luke ii. 34, 35)?
48. Who was Anna (Luke ii. 36-38)?
49. What foreign visitors came to see Jesus, and how were they guided (Matt. ii. 1, 2)?
50. What effect had these things upon King Herod (Matt. ii. 3-6)?
51. What did he ask the wise men to do for him, and with what design (Matt. ii. 7, 8)?
52. How was his design frustrated (Matt. ii. 12-15)?
53. What crime was Herod guilty of after this (Matt. ii. 16-18)?
54. What prophecy was fulfilled in this massacre (Jer. xxxi. 15)?
55. How long did Jesus remain in Egypt, and what prophecy was fulfilled by his having been there (Matt. ii. 19-21; Hos. xi. 1)?
56. Where did Joseph fix his residence after his return from Egypt, and why (Matt. ii. 22, 23; Luke ii. 39, 40)?
57. What account have we of the early boyhood of Jesus in Nazareth (Luke ii. 40)?
58. When was Jesus in Jerusalem for the second time (Luke ii. 41, 42, compared with chap. ii. 22)?
59. What incident happened on this occasion (Luke ii. 43-50)?
60. What are the first recorded words of the Lord Jesus, and what indication do they give of His character (Luke ii. 49, compared with John vi. 38; viii. 26; viii. 49, 50; xi. 42)?
61. What do the gospels relate of Christ's early manhood (Luke ii. 51, 52; Mark vi. 3—the carpenter, compared with Matt. xiii. 55—the carpenter's son)?
62. What lesson may we learn from this (Ephes. vi. 1; 2 Thes. iii. 7-11)?
63. How long did Jesus live in retirement after this first recorded passover (Luke ii. 42, compared with Luke iii. 23)?
64. When did John begin his public ministry (Matt. iii. 1, compared with Luke iii. 1, 2)?

65. Where did John begin his ministry, and what ancient prophecies describe his relation to the Messiah (Matt. iii. 3; Mark i. 2, 3; Luke iii. 3-6, compared with Mal. iii. 1 and Isa. xl. 3)?
66. What was the general substance of John's preaching (Matt. iii. 7-12; Mark i. 4-8; Luke iii. 7-9, compared with Acts xix. 4)?
67. What was the radical error against which John directed his teaching (Matt. iii. 9, 10; Luke iii. 8, 9, compared with Acts x. 34, 35; xv. 8, 9; Ephes. ii. 17, 18)?
68. What was to be the grand distinguishing feature of the new dispensation (Matt. iii. 10; Luke iii. 9, compared with John xv. 8)?
69. What grand difference was there between the baptism of John and the baptism of Jesus (Matt. iii. 11, 12; Luke iii. 15-17; see also Acts x. 36; xix. 4, 5)?
70. What was John's advice to the people, to the publicans, and to the soldiers respectively (Luke iii. 10-14)?
71. Show that this teaching was thoroughly practical, and that the counsel was suited to the case of each.
72. Give an account of the baptism of Jesus (Matt. iii. 13-17; Luke iii. 21, 22).
73. What objection did John make to His baptism, and how was this objection overruled (Matt. iii. 14, 15)?
74. What miraculous events accompanied the baptism of Jesus (Matt. iii. 16, 17; Luke iii. 22, compared with John i. 29-34)?
75. On what other occasion did God give audible testimony to Jesus (Matt. xvii. 5; Luke ix. 35; see also 2 Peter i. 16-18; John xii. 28)?
76. What events followed immediately our Lord's baptism (Matt. iv. 1)?
77. Where did the temptation take place, and in what outward circumstances did our Lord meet it (Matt. iv. 2; Mark i. 13)?
78. What was the first temptation presented to Christ (Matt. iv. 3)?
79. What was the exact force of this temptation?
80. How did our Saviour meet it (Matt. iv. 4; Deut. viii. 3)?
81. What was the second temptation of our Lord (Matt. iv. 5, 6, compare Luke's account, iv. 5-12)?
82. Wherein lay the special force of this temptation?
83. How did our Lord meet it (Matt. iv. 7; Deut. vi. 16)?
84. What was the third temptation (Matt. iv. 8, 9)?
85. Wherein lay the special force of this temptation (compare Mark viii. 31-33)?
86. How did our Lord meet it (Matt. iv. 10; Deut. vi. 13)?
87. What may we learn from the manner in which our Lord repelled these various temptations (Ephes. vi. 16, 17)?

88. What great moral purpose was served by our Lord's temptation (Heb. ii. 18)?
89. How was our Lord strengthened after this sore temptation (Matt. iv. 11)?
90. Mention somewhat similar circumstances in which he was ministered to by angels (Luke xxii. 43)?
91. What may we learn from this regarding the ministry of angels (Heb. i. 14)?
92. Where did Jesus go after his temptation (John i. 28-34)? *
93. What disciples did he make there (John i. 35-51)?
94. What do we learn from this first gathering of disciples as to the mode in which Christ's kingdom is to be spread (John i. 41, 42)?
95. What special incident led to Nathanael's belief in Jesus (John i. 48, 49)?

(b). THE MIRACLES OF OUR LORD.

I. PRELIMINARY.

"A **Miracle** is an alteration of the established course of nature. By the course of nature is meant that course according to which it is observed from experience that God usually acts, and which, from its regularity, is called the *established* course of nature. This course so established, man by his own power cannot alter." †

"Miracles are facts which could not have taken place from natural causes or without superhuman aid." ‡

"The four following infallible marks of the reality of a miracle have been given:—

"*First*—Were the facts open to men's senses? i.e., were they of such a nature that men's senses could clearly judge of them.

"*Secondly*—Were they public?

"*Thirdly*—Were public monuments kept up, and some outward actions constantly performed in memory of the facts thus publicly wrought?

"*Fourthly*—Were such monuments set up, and such actions and observances instituted at the very time when those events took place; and were they afterwards continued without interruption?

"The first two render it impossible for men at the time to be deceived; the last two, for deception to be practised in after ages." ||

* It is evident from John i. 83, that this coming to Bethabara was after his baptism, and also after his temptation, for, after leaving Bethabara, he goes north to Galilee.

† Nicholls' *Help*, p. 218.

‡ Angus' *Handbook*, pp. 89, 90.

|| Nicholls' *Help*, p. 220.

Our Lord constantly appealed to His miracles as an evidence of His divine mission (John iv. 48; v. 36; x. 37, 38; xiv. 10, 11).

The sufficiency of the evidence which our Lord exhibited in this form is admitted by all (John vii. 31; iii. 2).

The effect on His disciples was a deep conviction of His Messiahship (John ii. 11; vi. 19).

Even his enemies admitted that miraculous power would have rendered unbelief sinful (John vi. 28-31).

II. QUESTIONS ON THE MIRACLES.

1. *Water turned into Wine*—John ii. 1-11.

1. Where was this miracle performed, and on what occasion?
2. What may we learn from the presence of Jesus at this marriage (Heb. xiii. 4; Rom. xii. 15; Eccles. iii. 4)?
3. What suggestion did Mary make to Jesus, and what was his answer?
4. Where else does Jesus address his mother as "woman," and what did the word mean (John xix. 26)?
5. What did Jesus mean when he said "what have I to do with thee" (compare Matt. xii. 46-50)?
6. What is generally meant in Scripture by the phrase "my hour" as referring to Christ (compare John vii. 6; viii. 20)?
7. What order did Mary give to the servants?
8. How did the water-pots happen to be at hand (compare Mark vii. 3)?
9. What is said in the narrative of the actual performance of the miracle?
10. Wherein did the miracle consist?
11. What other miracle does this closely resemble (John vi. 5-13)?
12. What quantity would the six water-pots contain? *
13. Who was the governor of the feast, and what was his remark on tasting the wine?
14. What two effects does John say followed this miracle?
15. What may we learn from this statement regarding the design of Christ's miracles?
16. Contrast this miracle with the first miracle performed by Moses (Exod. vii. 14-25)?
17. What may this contrast suggest regarding the two dispensations (John i. 17; Heb. xii. 18-24)?
18. What great lesson is taught by the greatness of the gift on this occasion (James i. 5; Phil. iv. 19)?

2. *Healing the Nobleman's Son*—John iv. 46-54.

1. Where was Jesus when this miracle was performed?

* About 120 gallons.

2. Where did the nobleman reside?
3. How did he show his faith in Jesus, and wherein was his faith weak (contrast Matt. viii. 8-10)?
4. How does Jesus suggest to him that faith was essential to the cure (ver. 48)?
5. What was the nobleman's answer, and wherein was he still unbelieving?
6. How did Jesus try his faith, and what was the result?
7. What may we learn from this as to the importance of faith (Luke xvii. 5, 6)?
8. What question did the nobleman put to his servants when they met him with the news that his son lived?
9. What do we learn from this question regarding his idea of the blessing bestowed upon him?
10. What effect had the knowledge of the full effect of Christ's power upon him?
11. What feature of our Lord's character does this miracle illustrate?
12. What lesson may parents learn from this miracle (Ps. xxxiv. 6-17)?

3. *Cleansing of a Leper*—Matt. viii. 2-4.*

1. What was leprosy, and to what inconveniences did leprosy expose a man (Lev. xiii., particularly verses 44-46; 2 Chron. xxvi. 21)?
2. Of what was leprosy a type (Rev. xxi. 27)?
3. Where was this miracle performed (Luke v. 12)?
4. How did the leper show his respect for Jesus?
5. What did he wish Jesus to do for him, and wherein was his faith weak?
6. How did he show that he had faith in Jesus?
7. How did Jesus respond to the man's faith, weak though it was?
8. How was the miracle performed?
9. Why was not Jesus rendered ceremonially unclean by touching the leper?
10. What was the immediate effect of the touch of Jesus?
11. What lesson may we learn from this (Ps. li. 7)?
12. What command did Jesus give the leper now cleansed?
13. What was the gift which Moses commanded to be offered (Lev. xiv. 4-10)?
14. Why did Christ order the leper to tell no man the miracle (John vii. 1-8)?
15. How did the leper observe this injunction of Jesus (Luke v. 15)?
16. What was the effect of his conduct (Luke v. 15)?

* Compare Mark i. 40-45; Luke v. 12-16.

17. Are there any other examples of lepers being cleansed by Christ (Luke xvii. 11-19)?

4. *Cleansing of Ten Lepers*—Luke xvii. 11-19.

1. Where was this miracle performed?
2. By what name did the lepers address Jesus, and what was their request?
3. What order did Jesus give them, and what happened when they were on their way to the priest?
4. What did this lead one of them to do?
5. How did he show his gratitude to Jesus?
6. To what district did this man belong?
7. What remark did Jesus make when He saw this man, and what may we learn from this remark?
8. What additional blessing was conferred on this stranger, and why?
9. What is said to have made him whole, and what may we learn from this?
10. Give other examples from our Lord's history of similar statements regarding the power of faith (Matt. ix. 22; Mark x. 52; Luke vii. 50, xviii. 42).
11. What may have made the conduct of this man peculiarly pleasing to Jesus (see Matt. viii. 10, 11; Luke x. 33-36)?

5. *Healing the Centurion's Servant*—Luke vii. 1-10. *

1. Where was this miracle performed, and on whom?
2. What relationship existed between master and servant in this case?
3. Give any other example of such relationship recorded in the New Testament (Acts x. 7, 8).
4. What may we learn from this (Eph. vi. 5-9)?
5. What other centurions are specially mentioned in the New Testament, and what do you observe regarding them (Luke xxiii. 47; Acts x. 1, 2; Acts xxvii. 1, 3, 31-32, 43)?
6. Whom did he send to Jesus on behalf of his servant, and why (see ver. 7)?
7. What request did the elders make, and what argument did they use to induce Jesus to comply?
8. What additional message did the centurion send to Jesus, and by whom?
9. What remarkable argument did he use to show his faith in the power of Jesus to heal by a word?
10. Draw out the parallel which the Centurion instituted between his power over his soldiers, and the power of Jesus over disease.

* Compare Matthew viii. 5-13.

11. What were the two great features in the Centurion's character which his conduct clearly brings out (ver. 7, and ver. 9)?
12. What impression did his conduct make on Jesus?
13. With what did Jesus contrast his faith?
14. What other instance have we of faith being greatly commended (Matt. xv. 28)?
15. What great truths did Jesus connect with this incident (Matt. viii. 11, 12)?
16. On what principle shall the one be accepted and the other rejected (Rom. xi. 20)?
17. What may we learn from this (John vi. 29)?
18. Give some other passages from our Lord's sayings where the same two truths are taught (Luke xiii. 24-30; Matt. xxii. 7-10).
19. Compare Matthew's account of this miracle with that of Luke, and show how they may be reconciled.

6. *Casting out of an Unclean Spirit*—Mark i. 23-28.*

1. On what day and where was this miracle performed (Mark i. 21, 22)?
2. What sort of spirit is this said to have been?
3. How he did treat the approach of Jesus, and what was his cry?
4. Why did he wish to be let alone (Luke xi. 21, 22)?
5. What had the devils to do with Jesus (Heb. ii. 14; 1 John iii. 8)?
6. What may we learn from the fact that this unclean spirit knew Jesus (James ii. 19)?
7. Why did Jesus order the devil to hold his peace (see ver. 34)?
8. How did the devil show his unwillingness to come out of the man?
9. What may we learn from this miracle as to the range of Christ's power (1 Cor. xv. 25; Eph. i. 22; Phil. ii. 9-10)?
10. What effect had the miracle upon those who saw it?
11. What peculiarity of the miracle particularly arrested their attention?

7. *Healing of Simon's Mother-in-law*—Mark i. 29-31.†

1. Where did Jesus go immediately after the performance of the last miracle?
2. Who accompanied him on the occasion?
3. What was the matter with Simon's mother-in-law (compare Luke iv. 38)?
4. What did Jesus do immediately on being told of her case (compare Luke iv. 39, with Mark i. 31)?

* Compare Matt. viii. 16, 17; Luke iv. 38-37.

† Compare Matt. viii. 14, 15; Luke iv. 38, 39.

5. What is meant by the word rebuked, and on what other occasions is Jesus said to have used it (see ver. 35; Matt. viii. 26)?
6. What may we learn from this as to the real origin of all forms of evil, sickness, and disorder?
7. What proof have we of the instantaneousness of the cure in this case?
8. How did this woman show her gratitude to our Lord?
9. What may we learn from this (Acts xvi. 15; 1 Cor. ix. 11)?
10. What other reference have we to the fact that Peter was married (1 Cor. ix. 5)?
11. What Romish error does this simple fact overthrow?

8. *Stilling of the Tempest*—Matt. viii. 23-27.*

1. How had Jesus been occupied on the day preceding the performance of this miracle (see ver. 5-13, 14, 15, 16-18)?
2. What made Him give commandment to depart to the other side (see ver. 18)?
3. Show that they embarked hurriedly on this occasion (Mark iv. 36).
4. Where was Jesus when the storm was at its height (compare Mark iv. 38)?
5. In what did the safety of the disciples consist on this occasion?
6. What did the disciples do when they found themselves sinking (compare Mark iv. 38)?
7. What rebuke did Jesus administer to them, and why?
8. What is said as to the actual performance of the miracle?
9. What effect had the miracle upon the disciples?
10. Of what may this little boat, with Jesus and the disciples in it, be regarded as a type?
11. In what condition of the church may Jesus be said to be asleep?
12. What brings the church into this condition?
13. How is the church to be roused from this condition (ver. 25)?
14. What comfort may the church draw from this miracle (Matt. xxviii. 20)?

9. *Second Stilling of the Tempest*—Matt. xiv. 22-33.†

1. What miracle immediately preceded this stilling of the tempest?
2. What effect had this miracle upon the multitude (John vi. 15)?
3. What did Jesus constrain the disciples to do in these circumstances?
4. Why did He himself remain on shore?
5. Where did He go when He had sent the multitude away, and for what purpose?

* Compare Mark iv. 36-41; Luke viii. 22-25.

† Compare Mark vi. 46-57; John vi. 15-21.

6. What may we learn from this example of our Lord (Phil. iv. 6)?
7. What happened to the disciples when some distance from land?
8. What added to their anxiety in these circumstances (John vi. 17)?
9. What might have given them comfort if they had known it (Mark vi. 48)?
10. When did Jesus come to them, and in what way?
11. What effect had this upon them, and how were they comforted?
12. What proposal did Peter make, and how was it received?
13. What was Peter enabled to do, and how long did he continue doing so?
14. What may we learn from this (John xv. 6)?
15. How was Peter preserved on this occasion?
16. To what did Christ attribute his beginning to sink?
17. What followed immediately on their getting into the ship (see also John vi. 21)?
18. How many miracles have we in this narrative (Matt. xiv. 25, 29, 32; John vi. 21)?
19. What effect had the miracle upon the disciples?
20. What great difference do you observe between this miracle and the last (compare Matt. viii. 23 with Matt. xiv. 22)?
21. What would Christ teach his disciples by his leaving them to contend with the storm alone (John xii. 8)?
22. What may the church also learn from this same fact (Judges vi. 12, 13)?
23. When did Jesus come to them, and what lesson did he mean them to draw from this (Matt. xiv. 25; Luke xviii. 1)?
24. Give an example where Christ thus seemed to hide himself, but came to aid almost at the last moment (Acts xii. 3-8)?
25. In all such cases what ought to be the church's source of strength (Mark vi. 48)?
26. From the case of Peter, what may we learn as to our only means of safety in all times of danger (Heb. xii. 1, 2)?
27. What great lesson may we learn from this whole narrative (Matt. xxviii. 18)?
28. What may we further learn as to the principles on which Christ exercises this power (Eph. i. 22)?
29. What light may this miracle throw on Rev. xxi. 1, last clause (compare also Isa. lvii. 20)?

10. *The Gadarene Demoniac*—Mark v. 1-20. *

1. What difference do you observe among the three evangelists as to the number of demoniacs?
2. Where was the miracle performed?
3. Give an account of the character of this demoniac.

* Compare Matt. viii. 28-34; Luke viii. 26-36.

4. What hope of mercy was there even for him (ver. 6, compared with John vi. 37)?
5. What may we learn from this (Heb. vii. 25, observe the word *come*)?
6. To whom does verse 6 apply?
7. Who speaks in verse 7, and what leads to this cry (ver. 8)?
8. What was this unclean spirit called, and why?
9. What request did the spirit make to Jesus (ver. 10), and what was his object in making this request (Luke viii. 31)?
10. What does the word *deep* in Luke viii. 31 mean (Rev. xx. 3)?*
11. What does this dread of the *deep* on the part of this unclean spirit teach us (compare Matt. xii. 43)?
12. Where did the devils go, and what was the consequence?
13. What other only example of the destruction of property have we in connection with our Lord's miracles (Matt. xxi. 18, 19)?
14. What may have induced our Lord to grant the request of the devils on this occasion (Lev. xi. 7, 8)?
15. What device (2 Cor. ii. 11) may the devil have had in view in making the request (Mark v. 17)?
16. Contrast the condition of the man when healed with his previous condition (Luke viii. 35, sitting at the feet of Jesus, clothed, in his right mind).
17. What great lesson may we draw from this change (2 Cor. v. 17)?
18. What effect had the miracle upon the people of the district?
19. What request did the man make of Jesus, and what induced him to make this request?
20. What did Jesus order him to do?
21. What lessons may we learn from this (Matt. xiii. 33; 1 Cor. vii. 18-24)?
22. How did the man do greater service to Christ by remaining at home than by going with Jesus (Mark v. 20)?

11. *Healing of the Paralytic Man*—Mark ii. 1-12. †

1. Where was this miracle performed?
2. In what circumstances was it performed?
3. How could not the paralytic man be brought directly into the presence of Jesus?
4. What did the men who carried the paralytic do when they could not get to Jesus?
5. How were they enabled to reach the roof? *Explain the structure of houses in the East.*
6. What did Jesus say when he saw their faith?

* The word in the Greek is "Abyss," and is the same as is translated "Bottomless Pit" in Rev. xx. 3. It has no reference whatever to the sea, but to the place of torment.

† Compare Matt. ix. 1-8; Luke v. 17-26.

7. Who took exception to the words of Jesus, and on what ground?
8. Show wherein they were wrong in their objection?
9. How did Jesus first prove to them that he had the Divine power of forgiving sins (Mark ii. 8)?
10. What second proof did He give them of this power (Mark ii. 9-11)?
11. What was the exact force of this second proof?*
12. What effect followed Christ's command to the paralytic to rise and go to his house?
13. What ought the scribes to have learned from this?
14. What effect had the miracle upon those who beheld it?
15. What may we learn from this miracle regarding the design of all Christ's miracles?

12. *Raising of Jairus' Daughter*—Luke viii. 41-56. †

1. Who was Jairus (compare John iii. 10)?
2. For whom did he come to Jesus?
3. What rendered the application of Jairus peculiarly affecting?
4. What occurred to prevent Jesus reaching the house as soon as He intended?
5. What message came to Jairus while Jesus was thus occupied?
6. What remark did Jesus immediately make on hearing the message?
7. What may we learn from this as to the importance of faith?
8. What evidence have we here of the considerateness of Jesus?
9. Whom did Jesus take with him into the house?
10. In what state did he find the people of the house?
11. What did Jesus say to them?
12. How did the people in the house receive his statement?
13. What was done to them in consequence, and why (see Matt. vii. 6)?
14. Give an account of the miracle?
15. What command did Jesus give regarding the damsel when she was brought to life?
16. What may we learn from this?
17. Why did Jesus not wish the miracle to be talked about?

* Forgiving sins is a spiritual act. The scribes objected that any man might claim this power, but how could it be known that He possessed it? Christ says I shall speak words, which imply the possession of Divine power, and if these words are followed by the effect intended, then you may believe that when I say "thy sins be forgiven thee," they will be forgiven. So He says "Rise and walk," which the man at once did. He who could do the one act, could do the other likewise.

† Compare Matt. ix. 18-26; Mark v. 22-43.

13. *Raising of the Widow's Son*—(Luke vii. 11-17).

1. Where was this miracle performed, and in whose presence?
2. What rendered the case of the mother peculiarly distressing?
3. How did the people of Nain show their sympathy with her?
4. What may we learn from this (Rom. xii. 15)?
5. How did Jesus feel when He saw her, and what did He say to her?
6. What sign did He give that He intended to do some wonderful work?
7. Describe the miracle.
8. How did Jesus show His tender regard for the mother (ver. 15)?
9. What effect did the miracle produce on those who saw it?
10. What impression did they form of Jesus?

14. *Raising of Lazarus*—John xi. 1-54.

1. Where was Jesus when Lazarus fell sick (x. 39-42)?
2. What message did the sisters of Lazarus send to Jesus?
3. What remark did Jesus make when he heard the news?
4. What great end did Jesus say would be brought about by this sickness?
5. What may we learn from this (compare Philip i. 20)?
6. How do you reconcile the statement in ver. 5, with what Jesus did, as recorded in ver. 6?
7. What lesson did He wish to teach Martha and Mary by this delay?
8. Give other examples of Jesus treating His own in this way (John vi. 17; Acts xii. 5, 6).
9. What proposal did He make to the disciples at the end of the two days?
10. What objection did they make to this proposal?
11. How did Jesus overrule their objection?
12. Give a somewhat parallel instance of an objection being overruled in the same way (Luke xiii. 31-33).
13. What great lesson did He wish hereby to teach His disciples and the Church (Matt. x. 28-31)?
14. How did Jesus first convey to the disciples the information that Lazarus was dead?
15. What interpretation did the disciples put upon his words?
16. What may we learn from this comparison of death to sleep (1 Thess. iv. 13, 14)?
17. In what respect was Jesus glad that He was not in Bethany when Lazarus died?
18. What lesson might the disciples then, and should the Church now, draw from the statement in ver. 15 (1 Cor. iii. 21-23)?
19. How far does the remark of Thomas agree with what we know of his character (compare John xx. 24, 25)?

20. How long had Lazarus been buried by the time Jesus reached Bethany?
21. Which of the sisters first heard of the arrival of Jesus?
22. How does this agree with what we would naturally expect (compare Luke x. 38-42)?
23. What was Martha's first remark to Jesus when she met him?*
24. What did Martha mean by her statement in ver. 22?
25. What was the extent of Martha's faith as to the relationship subsisting between God and Jesus (observe the word *whatsoever* in ver. 22)?
26. What comfort did Jesus give Martha as regards her brother, and what was Martha's answer to this?
27. What may we learn from this answer as to the belief of pious Jews in the doctrine of a future state (see also Job xix. 25-27)?
28. What important statement did Jesus make regarding himself in connection with this answer of Martha?
29. What is meant when it is said that Jesus is the resurrection and the life (compare Rom. v. 17, vi. 15; Philip iii. 21, John v. 26-29)?
30. What is the one condition of everlasting life (ver. 26)?
31. Repeat Martha's confession of faith, and show that it involved entire faith in Jesus as the Saviour.
32. How can we learn from the narrative that the whole conversation has not been recorded (observe Martha's statement to Mary in ver. 28)?
33. What did Mary do whenever she heard the message of Jesus (*quickly*)?
34. Why did not those in the house know where Mary was going (ver. 28, *secretly*)?
35. How did they show their sympathy with her?
36. What attitude did Mary assume when she came to Jesus? Compare her conduct in this respect with that of Martha.
37. What effect had the sight of sorrow upon Jesus?
38. Why was Jesus "troubled" on this occasion?
39. What question did Jesus now put to the bystanders?
40. What proof did He give of His deep sympathy with Martha and Mary?
41. What other example have we of Jesus weeping (Luke xix. 41; compare Heb. v. 7)?
42. What great lesson may we learn from this (Heb. ii. 17; iv. 15, 16)?
43. What remark did the bystanders make when they saw Jesus weeping?
44. What order did Jesus give when He came to the grave?

* These words had evidently been often on the sisters' lips during these four days; for we learn from ver. 32 that Mary uttered the same words when she came to Jesus. There is a touch of reproach in the words

45. Why did He not remove the stone himself, and what does He teach us hereby?
46. What objection did Martha make to this proceeding?
47. What was the answer to this objection given by Jesus?
48. What is always essential to our seeing the "glory of God?"
49. Repeat Christ's prayer previous to the performance of the miracle.
50. What led Him to utter this prayer?
51. Describe the miracle itself.
52. What twofold effect was produced by this miracle (vers. 45, 46)?
53. Show that this is always the result of the work of Christ (1 Cor. i. 23, 24; 2 Cor. ii. 15, 16).
54. What effect had the miracle upon the rulers?
55. What advice did Caiaphas give them?
56. How did God overrule this advice to bring about His own purposes?
57. What resolution did the Sanhedrim come to after this miracle, and what did Jesus do in consequence of this resolution?
58. What further information have we regarding Lazarus (John xii. 2, 9-11)?
59. Have we any other examples of the dead rising, recorded in the Gospels, beyond the three now mentioned (Matt. xxvii. 52, 53)?
60. What gradation do you observe in these three instances? (The damsel *just* dead; the young man *being carried* to his grave; Lazarus *four days* in the grave.)
61. Can you assign any reason for Jesus selecting the three cases mentioned?
62. What great truth are the miracles fitted to teach us (John v. 25, 28, 29)?
63. What is the sum of what the Bible teaches regarding the state of God's people after death (Philip i. 23; Heb. xii. 23)?
64. What may we learn from the fact that none of those raised from the dead give us any information regarding their condition after death (Col. ii. 18)?*

'15. Healing of the Infirm Man—John v. 1-47.

1. Where, and on what occasion was this miracle performed?
2. What was Bethesda, and what account is given of the healing virtue of the waters?

* This silence of Scripture is no less remarkable than its utterances. Enough is told to impress upon us the reality of the unseen, but nothing to gratify mere curiosity. See also our Lord's treatment of merely curious questions, Luke xiii. 23, 24; Acts i. 6, 7, etc.

Behold a man raised up by Christ:
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that Evangelist.—*In Memoriam.*

3. How long had the impotent man been ill, and why had he lain there so long?
4. What question did Jesus put to him when He saw him, and what was the man's answer?
5. In what words was the cure effected?
6. What objection was taken to the man's carrying his bed, and on what ground?
7. How did the man defend his conduct?
8. What question did the Jews put to him when he had thus given his reason for carrying his bed?
9. Why was the man unable to answer this question?
10. Where did Jesus afterwards find the man, and how did He address him?
11. What may we suppose he was doing in the temple?
12. What may we infer from Christ's warning to the man as to the cause of his infirmity?
13. Was Jesus in the habit of thus connecting special judgments with special sins (Luke xiii. 1-5; John ix. 1-3)?
14. What probably induced the man to inform the Jews that it was Jesus who had made him whole?
15. What effect had this information upon the Jews?
16. How did Jesus vindicate himself from the charge of Sabbath breaking?
17. In thus vindicating himself, what claim did He make?
18. What effect had the setting up of this claim by Jesus on the Jews?
19. In what respect are the words "My Father worketh hitherto and I work," an answer to the charge brought against him?
20. Instead of withdrawing the claim, what do you find Jesus doing?*
21. What objection might the Jews make to these extraordinary claims (ver. 31)?
22. To whom might He appeal in proof of His claim to be equal with God (ver. 32, 33)?
23. Why would He not receive the testimony of John, who was so eminent a man (ver. 34, 35)?
24. What was the first greater witness than John whom Jesus adduces (ver. 36)?
25. What was the second greater witness than John whom Jesus adduces (ver. 37, 38)?
26. To what voices of His Father in His favour does Jesus evidently refer (Matt. iii. 17; xvii. 5, compare also 2 Peter i. 17, 18)?

* He proceeds emphatically to state His equality with the Father in these particulars: (a) It is an equality in knowledge and purpose (19, 20). (b) It is an equality in quickening dead souls (21). (c) It is an equality in judgment (22). (d) It is an equality in honour (23). (e) It is an equality in self-existence (26). (f) It is an equality in raising the dead and executing final judgment (25, 27-30).

27. What third witness does Jesus adduce in favour of His claims (ver. 39)?
28. Give one or two examples of the Scripture testimony to Jesus (Isa. ix. 6, 7; liii.).
29. What was the great reason that kept the Jews from believing on Jesus (ver. 40-44)?
30. How does He prove to them that they had no correct belief even in Moses (ver. 45-47)?
31. Give one or two examples of what Moses wrote regarding Christ (Gen. iii. 15; xlix. 10).

16. *Healing of the Withered Hand*—Mark iii. 1-6.*

1. In what building, and on what day was this miracle performed?
2. What was their object in watching whether Jesus would heal on the Sabbath day?
3. Before whom would they lay the accusation against Him?
4. What did Jesus order the man with the withered hand to do?
5. Why was he to stand forth (in the midst [margin])?
6. What question did He put to the people in the synagogue?
7. What do we learn from this question as to the proper observance of the Sabbath?
8. What further do we learn regarding the *character* of the miracles of Jesus?
9. How was His question received, and why?
10. What effect had their silence on Jesus?
11. What may we learn from the fact that Jesus was *angry* (Ephes. iv. 26)?
12. What other feeling was mingled with this anger of Jesus?
13. What was the cause of His grief?
14. Wherein did the hardness of their hearts manifest itself?
15. What command did Jesus give the man with the withered hand?
16. What effect immediately followed this command?
17. How was the man able to stretch forth a hand which was quite powerless?
18. What may we learn from this regarding the nature of faith?
19. What effect had this miracle upon the Pharisees?
20. With whom did they consult as to Christ's death?
21. Give another example of these two parties combining to entrap Jesus (Matt. xxii. 15, 16).
22. Who were these Herodians, and why were they so called?†

* Compare Matt. xii. 9-14; Luke vi. 6-11.

† They were the Romanizing party of the Jews. The Pharisees, unable to get any accusation against Jesus to lay before the Sanhedrim, have recourse to the Herodians to endeavour to find some political offence, so as to accuse Him to the Roman governor.

23. What did Jesus do in consequence of this plotting against Him?
24. Illustrate His conduct by His own command to His disciples (Matt. x. 23).
25. What may we learn from His retirement on this occasion?

17. *Healing of the Woman with the Spirit of Infirmary—*
 Luke xiii. 11-17.

1. Where and on what day was this miracle performed?
2. What was the ailment of this woman, and how long had she suffered?
3. To what does our Lord attribute her infirmity (ver. 16)?
4. How did Jesus perform the miracle?
5. How did the woman show her gratitude, and what may we learn from her conduct?
6. What remark did the ruler of the synagogue make upon this work of Christ?
7. What rebuke did our Lord administer to him?
8. Show wherein the ruler of the synagogue was a *hypocrite*.
9. What special claim had this woman on the compassion of Jesus (verse 16 compared with Heb. ii. 16)?
10. What twofold effect did this miracle produce (ver. 17)?
11. What may we learn from the three foregoing miracles as to the proper observance of the Sabbath?
12. What can always be done without sin on the Sabbath day (Mark iii. 4)?
13. What is the only question we have to consider in determining what works may be done on the Sabbath (Mark iii. 4; John v. 17)?
14. What was the exact error of the Pharisees in regard to the observance of the Sabbath (Luke xiii. 14; John v. 12-16)?
15. Was this error of the *nature* of Judaism (Neh. viii. 9-12)?

18. *Healing of a Demoniac—Blasphemy of the Pharisees—*
 Matt. xii. 22-37.*

1. What effect did this miracle produce upon the common people?
2. To what did the Pharisees attribute His power of casting out devils?
3. By what arguments did Jesus show the absurdity of their position?
4. To what does Jesus Himself attribute his power?
5. What follows from His power to cast out devils by the spirit of God?
6. What brief parable does Jesus use to illustrate this point (ver. 29)?

* Compare Mark iii. 19-30; Luke xi. 14-23.

7. Who is the "strong man," and what are his "goods?"
8. What must be done to the strong man before his goods can be spoiled, and what does this imply on the part of the spoiler (see also 1 John iii. 8)?
9. Of what great sin were the Pharisees guilty in thus attributing Christ's power to the devil, and what does Jesus say regarding this sin?
10. What emblem does Christ employ to show the root from which this blasphemy sprung (ver. 33)?
11. What name does He apply to the Pharisees, and why?
12. What relation does Jesus establish between the inward thought and the outward word?
13. What consequence follows from this relation (ver. 37)?
14. What great lesson ought we to learn from this view of the power of words (James iii. 2-13; Ephes. iv. 29)?

19. *Two Blind Men Healed*—Matt. ix. 27-34.

1. In what language did the blind men address Jesus?
2. Why did they call Him the son of David?
3. What question did Jesus put to them when they came into the house?
4. What was their answer, and what did Jesus thereupon do?
5. What charge did Jesus give them after they were healed, and why?
6. How did the men, however, act, and what probably prompted them to this?

20. *Healing of a Blind Man*—Mark viii. 22-26.

1. When the blind man was brought to Jesus, what did his friends ask Jesus to do to him?
2. What act of encouragement did Jesus perform previous to the cure?
3. Why was the man led out of the town?
4. What was there remarkable in the mode of cure in this case?
5. What charge was given to the man when he was cured?

21. *Healing of a Blind Man on the Sabbath*—John ix. x. 21.

1. Where was this miracle performed (vii. 14)?
2. What question did the disciples put regarding this man?
3. What was the answer of Jesus to this question?
4. What may we learn from this answer (Matt. vii. 1)?
5. How did Jesus justify himself for proceeding to perform the miracle on the Sabbath (ver. 4, 5)?
6. In what respects is Jesus the "*light of the world*" (see John i. 4, 5)?

7. Give an account of the method of cure adopted on this occasion.
8. What does the word "Siloam" mean, and why is John careful to give us the interpretation?
9. How do you account for the fact that the neighbours of the blind man, who had known him long, had difficulty in recognising him after his cure?
10. What account did the man give of his cure?
11. To whom did the neighbours bring the man, and why?
12. What difference of opinion arose among the Pharisees regarding the cure, and why?
13. To whom did they agree to refer the question, and what was his verdict?
14. What three questions did the Pharisees put to the parents of the man who had received his sight?
15. What answers did they give to these questions?
16. What reason does John assign for their answer to the third question?
17. What is meant by being *put out of the synagogue*?
18. How did the Pharisees attempt to confuse the man when they had recalled him (ver. 24)?
19. How did the man meet this attempt?
20. What led the Pharisees to re-examine the man as to the mode of cure?
21. How did the man show that he was aware of their object in thus cross-examining him?
22. What contrast do the Pharisees draw between Jesus and Moses?
23. What was the answer of the man to the Pharisees when they declared that they knew not whence Jesus was?
24. What inference did the man draw from the fact that Jesus had opened his eyes?
25. On what did he base this inference?
26. How did the Pharisees treat the man's confession of Christ?
27. What did Jesus do when He heard that the Pharisees had excommunicated the man?
28. What question did He put to the man when He found him?
29. What was the man's answer?
30. How did the man show his belief in Jesus when he knew who He was?
31. What remark did Jesus make in connection with this case as to the twofold effect of His coming into the world?
32. What question did the Pharisees put when they heard this remark?
33. What was the answer of Jesus to this question?
34. What parable did Jesus utter in connection with the treatment which this man had received?

35. What are the characteristics of the good shepherd? Show that they all combine in Jesus.
36. What are the characteristics of the hireling?
37. In what sense is Jesus the *door* of the sheep?
38. How does Jesus prove that His death was a voluntary sacrifice?
39. How does the fact of His death being voluntary enhance its value?
40. What grand feature characterises all Christ's sheep?
41. What twofold effect had this parable upon the listeners?

*22. Healing of Two Blind Men—(Mark x. 46-52).**

1. What difference do you observe in the gospels regarding the number of men healed on this occasion?
2. Where, according to Matthew and Mark, did the miracle take place?
3. Where does Luke say it happened?
4. How many men appear accordingly to have been cured, and where did each miracle take place?
5. What was the name of the man who was healed after they had left Jericho?
6. How did Bartimeus learn that Jesus was passing by?
7. What did he do when he understood that Jesus was in the crowd?
8. How did the multitude act towards him?
9. What effect had the conduct of the multitude upon him?
10. What may we learn from this man's so acting (Luke xviii. 1)?
11. What did Jesus do when He heard the man calling to Him?
12. How did the blind man show his anxiety to reach Jesus?
13. What question did Jesus put to him before performing the cure?
14. What was the man's answer, and what may we learn as to his state of mind from this answer?
15. How did the man show his gratitude for his cure?

23. The Issue of Blood—(Mark v. 24-34).†

1. In what circumstances was this miracle performed?
2. How long had the woman been ill, and what had been the result of her application to the physicians?
3. What method of seeking a cure did she adopt?
4. What induced her to adopt this method?
5. What was the effect upon her disease?
6. How did Jesus know that a cure had been performed, and what question did He ask in consequence?

* Compare Matt. xx. 29-34; Luke xviii. 35-43.

† Compare Matt. ix. 20-22; Luke viii. 43-48.

7. What remark did this question lead the disciples to make?
8. What answer did Jesus make to this remark (Luke viii. 46)?
9. What did this lead the woman to do?
10. What consolation did she receive in consequence of this confession?
11. To what does Jesus attribute her cure?
12. What is implied when Jesus said to her "*Go in peace?*"
13. What great lesson may we learn from this miracle

24. The Syrophenician Woman—Matt. xv. 21-28.*

1. Where was Jesus when this miracle was performed?†
2. To what nation did this woman belong (compare Mark vii. 26)?
3. How did she address Jesus when she came to Him?
4. On whose behalf did she come?
5. How did Jesus at first treat her, and why did He do so?
6. What did His disciples ask Him to do, and why?
7. From the answer of Jesus (ver. 24), what did He evidently understand the disciples to wish Him to do?
8. What further proof of her great anxiety did the woman give?
9. How did our Lord answer her cry for help?
10. What did He mean by the "*children,*" and what by, "*dogs?*"
11. What was the children's bread?
12. What was the answer of the woman to this remark of Jesus?
13. What was this answer an evidence of?
14. What did Jesus, accordingly, say unto her, and what was the result?

25. Feeding Five Thousand—Mark vi. 30-44.‡

1. Where was this miracle performed (John vi. 1)?
2. What induced Jesus to cross the Lake of Tiberias (compare Matt. xiv. 12)?
3. What time of the year was it (John vi. 4)?
4. How did the people reach Him on this occasion?
5. What effect had the sight of this multitude upon Jesus?
6. When the evening drew on, what did the disciples ask Him to do?
7. What strange command did Jesus give the disciples?
8. How did they express their astonishment at this command?
9. What provision had they with them on this occasion?
10. How did Jesus order the men to be arranged?

* Compare Mark vii. 24-30.

† "*Coasts,*" i.e., *parts,* we have no reason to suppose that He crossed into Phenicia. See His own command to the twelve (Matt. x. 5); accordingly, we read here: "*The woman came out of the same coasts.*"

‡ Compare Matt. xiv. 13-21; Luke ix. 10-17; John vi. 1-14.

11. What may we learn from this (1 Cor. xiv. 40)?
12. What did Jesus do before performing the miracle?
13. What may we learn from this?
14. What command did He give the disciples when the multitude had eaten, and why (John vi. 12)?
15. What may we learn from this command of Jesus?
16. What effect had this miracle upon the people (John vi. 14)?
17. What did He cause the disciples to do in consequence?
18. What did He himself do when He had sent the multitude away? *

26. *Tribute Money Provided*—Matt. xvii. 24-27.

1. Where was this miracle performed?
2. What led to its performance?
3. What was the tribute money (Exod. xxx. 13; xxxviii. 26)?
4. What argument did Jesus use to prove that He might claim exemption from this tax?
5. What induced Him to agree to pay it?
6. What may we learn from His conduct on this occasion?

(c). THE PARABLES OF OUR LORD.

I. DEFINITION OF THE PARABLE.

"A Parable is a similitude drawn from common and obvious circumstances for the purpose of setting forth some spiritual and heavenly matter."—*Teelman*.

"A Parable is a useful discourse expressed under a suitable figure, and containing in the background some spiritual admonition."—*Jerome*.

"A Parable is a comparison, by means of a fictitious but likely story, seriously illustrating some more sublime matter."—*Unger*.

"A Parable is a discourse, which, by means of a fictitious but likely story, drawn from circumstances pertaining to the use of common life, sets forth less known or moral truths."—*Bengel*.

II. RULES FOR THE INTERPRETATION OF PARABLES.

1. "It must be allowed that a similitude is perfect in proportion as it is on all sides rich in application; and hence, in treating the parables of Christ, the expositor must proceed on the presumption that there is import in every single point, and only

* The feeding of the four thousand (Matt. xv. 29-38; Mark viii. 1-9), is so similar to this miracle, that no new questions are required.

desist from seeking it, when either it does not result without forcing, or when we can clearly show that this or that circumstance was merely added for the sake of giving intuitiveness to the narrative. We should not assume anything to be non-essential, except when, by holding it fast as essential, the unity of the whole is marred and troubled."—*Tholuck*.

2. "It will help us much in this matter of determining what is essential and what is not, if, before we attempt to explain the particular parts, we obtain a firm grasp of the central truth which the parable would set forth, and distinguish it in the mind as sharply and accurately as we can from all cognate truths which border upon it; for only seen from that middle point, will the different parts appear in their true light."—*Trench*.

"In the parable, if we have recognised its middle point, its main doctrine, in full light, then will the proportion and right signification of all particular circumstances be clear unto us, and we shall lay stress upon them only so far as the main truth is thereby more vividly set forth."—*Lisco*.

3. "As in the explanation of the fable, the introduction and application claim to be most carefully attended to, so in the parable, the introduction and the application claim most particular attention, as they are invariably the finger-posts pointing to the direction in which we are to look for the meaning—the key to the whole matter. These deserve the most attentive heed, as their neglect often involves in the most untenable explanations. These helps to interpretation, though rarely or never lacking, are yet given in no fixed or formal manner; sometimes they are supplied by the Lord himself (Matt. xxii. 14; xxv. 13); sometimes by the inspired narrators of His words (Luke xv. 1, 2; xviii. 1); sometimes, as the prologue, they precede the parable (Luke xviii. 9; xix. 11); sometimes, as the epilogue, they follow (Matt. xxv. 13; Luke xvi. 9)."—*Trench*.

4. "A correct interpretation, besides being in accordance with its context, must be so without any violent means being applied to bring into such agreement, even as, generally, the interpretation must be easy, if not always easy to be discovered, yet, being discovered, easy."—*Trench*.

5. "Parables may not be made first sources and seats of doctrine. Doctrines otherwise and already established may be illustrated, or indeed further confirmed by them; but it is not allowable to constitute doctrine first by their aid."—*Trench*.

6. "In explaining the less important parts of a parable, it should be borne in mind that no interpretation can be admitted, which is opposed to the otherwise ascertained truths of Scripture."—*Sime*.

III. CLASSIFICATION OF THE PARABLES.

Neander has classified the parables of our Lord with reference to the truths taught in them, and their connection with His kingdom.

I. The Progress of the Kingdom:—

1. The Sower, Matt. xiii. 3; Mark iv. 3; Luke viii. 5.
2. The Tares, Matt. xiii. 24.
3. The Mustard-seed, Matt. xiii. 31; Mark iv. 31; Luke xiii. 18.
4. The Leaven, Matt. xiii. 33; Luke xiii. 20, 21.
5. The Net, Matt. xiii. 47.

II. Requisites of the Kingdom:—

(a). Negative Qualities:—

6. The Lost Sheep, Matt. xviii. 12; Luke xv. 4.
7. The Lost Piece of Money, Luke xv. 8.
8. The Prodigal Son, Luke xv. 11.
9. The Pharisee and the Publican, Luke xviii. 9.
10. Strife for the first places at feasts, Luke xiv. 7.

(b). Positive Requisites:—

11. The Two Sons, Matt. xxi. 28.
12. The Hidden Treasure, Matt. xiii. 44.
13. The Pearl, Matt. xiii. 45.
14. The Tower and the warring King, Luke xiv. 28.
15. The Wedding Garment, Matt. xxii. 11.

III. Call to the Kingdom:—

16. The Feast, Matt. xxii. 1; Luke xiv. 16.

IV. Activity in the Kingdom:—

17. The Vine, John xv. 1.
18. The Wicked Vine-dressers, Matt. xxi. 33.
19. The Talents, Matt. xxv. 14.
20. The Pounds, Luke xix. 12.
21. The Barren Fig-tree, Luke xiii. 6.
22. The Labourers in the Vineyard, Matt. xx. 6.

V. The True Spirit of the Kingdom:—

23. The Good Samaritan, Luke x. 10.
24. The Unforgiving Servant, Matt. xviii. 23; Luke vii. 41.
25. The Unjust Steward, Luke xvi. 1.
26. The Rich Man and Lazarus, Luke xvi. 19.
27. The Ten Virgins, Matt. xxv. 1.
28. The Importunate Widow, Luke xviii. 1.
29. The Friend on his Journey, Luke xi. 5.

Lisco regards them as of *three* classes:—

- I. Such as represent the heavenly kingdom as *containing* truths and powers Divine in their origin, and blessed in their effects, see preceding list, 1, 3, 4, 11, 12.
- II. Such as represent the heavenly kingdom *founded* on these truths, and these are—
 - (a). Those that respect the church as a whole, 21, 18, 16, 15, 2, 5.
 - (b). Those that respect the entrance of individuals into the church, 6, 7, 8, 14.
- III. Such as represent the heavenly kingdom in the faith, love, and hope of its members, in relation—
 - (a). To faith and humility, 22, 9, 11, 26, 27.
 - (b). To love, 24, 23.
 - (c). To hope, 27, 19, 20.*

IV. QUESTIONS ON THE PARABLES.†

1. What led our Lord to speak this parable?
2. In what circumstances was this parable spoken by Jesus?
3. What circumstances led up to the delivery of this parable?
4. To whom was this parable addressed in the first instance (compare e.g. Luke xviii. 36; xix. 11, with Matt. xxiv. 3; xxv.)?
5. What is the introduction to this parable (compare e.g. Matt. xix. 27-30, with Matt. xx. 1-16)?
6. What does our Lord say He meant by this parable (see e.g. Matt. xxii. 14; xxv. 13)?
7. What explanation does the Evangelist give of the design of this parable (see e.g. Luke xviii. 1, 9; xix. 11)?
8. What is the natural picture on which this parable is founded (see e.g. Matt. xiii. 3, 31, 33, 47; Mark iv. 26; John xv. 1)?
9. On what probable and likely story is this parable founded (see e.g. Luke x. 30; xviii. 9; Matt. xxv. 1)?
10. On what sinful feature of human nature is this parable founded (see e.g. Luke xvi. 1; xviii. 1)?
11. What great central truth does this parable teach (see e.g. Matt. xviii. 35; Luke x. 37; xi. 8-11)?
12. Mention any parables which are partly historical and partly prophetic (see e.g. Matt. xxii. 1-10).

* Angus' Bible Hand-book, pp. 279-281.

† It has not been deemed necessary to prepare questions on each parable in detail. This would involve needless repetition. The questions given in the text will enable the teacher to prepare himself for giving instruction in this most interesting and important part of Scripture. The questions can, without much difficulty, be applied to any parable.

13. What lessons may we learn from this parable?
14. What doctrine may be illustrated or enforced by reference to this parable?
15. What error ought this parable to guard us against?
16. What do we learn from this parable regarding the duty of *e.g.*, prayer, watchfulness, humility?
17. What do we learn from this parable as to the importance of faith, counting the cost, the danger of trusting in riches?
18. What do we learn from this parable regarding a future state, the grounds on which the final judgment will depend?
19. What do we learn from this parable regarding the use to be made of riches, of talents, and opportunities?
20. What do we learn from this parable regarding Christ's estimate of self-denial, of the value of the kingdom, of the danger of delay in pressing into it?

Compare the natural picture with the spiritual truth taught in this parable:

EXAMPLE.

The Mustard Seed—Matt. xiii. 31, 32.

As

So

The grain of mustard seed.

The kingdom of heaven.

A man took the grain of mustard seed and sowed it in his field.

The man, Christ Jesus, planted His kingdom in the world, which is His field.

The mustard seed is the least of all seeds.

The kingdom had a very small beginning, it was all centred once in Jesus himself.

The mustard seed grows when planted.

The kingdom, when once set up in the world, grows and spreads.

The mustard plant, though small in its beginning, becometh a tree.

The kingdom, though small in its beginning, groweth to a great kingdom.

The mustard tree gives shelter to the birds of the air.

The kingdom gives shelter and protection to all men who will avail themselves of it.

Compare with this picture such significant passages as Dan. ii. 34, 35, 44, 45; Ezek. xlvii. 1-12; Rev. xi. 15.

(d). THE DISCOURSES OF OUR LORD.

1. Sermon on the Mount, Matt. v.-vii.; Luke vi. 17-49.
2. Address to the twelve, Matt. x. 5-42; Mark vi. 7-11; Luke ix. 1-6.
3. Address to the seventy, Luke x. 1-20.
4. Regarding John the Baptist, Matt. xi. 1-19; Luke vii. 19-35.

5. Regarding defilement, Matt. xv. 1-20; Mark vii. 1-23.
6. Regarding offences, Matt. xviii. 1-20; Mark ix. 33-50.
7. Regarding divorce, Matt. xix. 3-12; Mark x. 2-12.
8. Regarding the Scribes and Pharisees, Matt. xxiii.
9. Regarding the destruction of Jerusalem, Matt. xxiv.; Mark xiii.; Luke xxi.
10. In the synagogue at Nazareth, Luke iv. 16-32.
11. Regarding covetousness and worldly care, Luke xii. 1-59.
12. Regarding self-denial, Luke xiv. 25-35.
13. Regarding the coming of the kingdom of God, Luke xvii. 20-37.
14. With the two disciples on the road to Emmaus, Luke xxiv. 13-35.
15. With Nicodemus, John iii. 1-21.
16. With the woman of Samaria, John iv. 1-42.
17. On His equality with God, John v. 17-47.
18. On the bread of life, John vi. 22-71.
19. With the Jews at the feast of Tabernacles, John vii. 14-viii.
20. With the disciples in the upper room in Jerusalem, John xiii. 31-xvi.

QUESTIONS.

We shall give first a few general questions applicable to these discourses, and then indicate by one or two examples how particular parts ought to be treated.

I. GENERAL QUESTIONS.

1. In what circumstances was this discourse spoken (see *e.g.* Matt. xi. 7-19, in connection with the first six verses of the chapter)?
2. What led Jesus to deliver this discourse (see *e.g.* Matt. xxiv. 4-51, in connection with the first three verses of the chapter)?
3. What are the leading topics treated of in this discourse?

EXAMPLE.

Sermon on the Mount—Matt. v.-vii.

- (1.) The Beatitudes, v. 3-12.
- (2.) Position of disciples in the world, v. 13-16.
- (3.) Christ's relation to the law as shown—
 - (a). Generally, v. 17-20.
 - (b). By reference to sixth commandment, v. 21-26.
 - (c). „ seventh „ v. 27-32.
 - (d). „ ninth „ v. 33-37
 - (e). To the law of retaliation, v. 38-42.
 - (f). To the law of love, v. 43-48.

- (4.) Regarding alms, vi. 1-4.
 - (5.) Regarding prayer, vi. 5-15.
 - (6.) Regarding fasting, vi. 16-18.
 - (7.) Regarding heavenly treasure, vi. 19-23.
 - (8.) Regarding worldliness, vi. 24-34.
 - (9.) Regarding false judgment, vii. 1-5.
 - (10.) Regarding profaning holy things, vii. 6.
 - (11.) Regarding importunity in prayer, vii. 7-12.
 - (12.) Regarding the strait gate, vii. 13, 14.
 - (13.) Regarding false prophets, vii. 15-20.
 - (14.) Regarding good words, vii. 21-23.
 - (15.) Concluding parables, vii. 24-27.
4. What errors are condemned in this discourse (see *e.g.* Mark vii. 1-23)?
 5. What duties are incalculated in this discourse?
 6. What doctrines are taught in this discourse?
 7. What was the effect produced by this discourse (see *e.g.* Matt. vii. 28; John viii. 59)?

II. PARTICULAR EXAMPLES.

While the discourses should be considered as a whole, as the previous questions indicate, particular verses may, with great profit, be made the subject of special lessons. We shall give one or two examples of our meaning, which will render the matter clearer to the young teacher.

EXAMPLE I., Matt. v. 39.—The first thing to be done is to impress on the children that it is Jesus who lays down the command given in this verse. This furnishes us with authority to press it home. The word *resist* must then be explained, and illustrated by particular instances, the simpler the better. A boy wishes to enter by a door, you try to keep him out, what is this? The meaning of *evil* has then to be explained. In nine cases out of ten, children will say it means *sin*. That this cannot be Christ's meaning, the teacher can easily show by pointing out that if *evil* means *sin*, then Christ commands us not to resist *sin*. This he cannot do, then what does *evil* mean? If any difficulty still occurs, take the example given in the latter part of the verse, and show that by *evil*, Jesus means *injury done to us*. Give familiar illustrations—one boy strikes another, if the second strikes back, what will follow? If the second refuse to strike back, what then? Tell some anecdote illustrative of this marvellous power of gentleness. The parable of the wind, and the sun, and the traveller.

Who overcomes,
By force, hath overcome but half his foe.

EXAMPLE II., Matt. xxiv. 37-39.—The point to be brought out is Christ's yearning longing for Jerusalem. He saw danger, v. 38. The Jews saw none. His illustration is exquisitely beautiful and touching. The hen and chickens are feeding. The silly chickens see no danger, and they move about in fancied security. No cloud obscures the sky. Suddenly the watchful eye of the mother bird detects a small speck far up in the heavens—she knows it is the bird of prey, poised to swoop down. She utters her piercing scream of warning, the chickens run under her wings and are safe. It was summer in Jerusalem, they were eating and drinking, all unconscious of their coming doom. But Jesus cast His eyes across the gulf of forty years; He saw the Romans thundering at the gates, and Jerusalem filled with blood, and from His agonised heart there burst the warning cry of these verses. As the chickens were safe under their mother's wings, so would these Jews have been safe if they had come to Jesus. Illustrate by reference to Ps. xci. 4, and then apply the passage by showing that Jesus is ready to protect all who come to Him.

EXAMPLE III., John iii. 14.—“As Moses lifted up the serpent in the wilderness.” This is the illustration Jesus gives. The teacher, accordingly, will expand it thus: he will show where the Israelites were, in what condition, and why in this condition. In their hopelessness they cried to God, he heard, told Moses to make a serpent of brass, and set it up on a pole—why on a pole? What command was then given, and what followed obedience to this command? How, then, were the Israelites saved? Was it by the serpent of brass. As with the serpent, so with the Son of Man—He was the *Son of Man*, made in the likeness of sinful flesh, He was raised on the cross, and the command to us is—Look and be saved. Just as the Israelites were saved by looking to the brazen serpent, so shall we be saved if we look to Jesus.

(e). DETACHED INCIDENTS IN THE LIFE OF OUR LORD.

The following are the more important of these incidents:—

1. The feast in Levi's house, Matt. ix. 10-17; Mark ii. 14-22; Luke v. 27-39.
2. Plucking the ears of corn, Matt. xii. 1-8; Mark ii. 23-28; Luke vi. 1-5.
3. Death of John the Baptist, Matt. xiv. 1-12; Mark vi. 14-29; Luke ix. 7-9.
4. Inquiry as to men's opinion of Him, Matt. xvi. 13-28; Mark viii. 27-38; Luke ix. 18-27.
5. The transfiguration, Matt. xvii. 1-13; Mark ix. 1-13; Luke ix. 28-36.
6. Blessing little children, Matt. ix. 13-15; Mark x. 13-16; Luke xviii. 15-17.

7. The young ruler, Matt. xix. 16-30; Mark x. 17-31; Luke xviii. 18-30.
8. Request of Zebedee's wife, Matt. xx. 20-28; Mark x. 35-45.
9. Anointed in Galilee, Luke vii. 36-50.
10. Rejected of the Samaritans, Luke ix. 51-56.
11. In the house of Mary and Martha, Luke x. 38-42.
12. He teaches the disciples to pray, Luke xi. 1-13.
13. Death of the Galileans, Luke xiii. 1-5.
14. Denunciation of Herod, Luke xiii. 31-35.
15. Meeting with Zaccheus, Luke xix. 1-10.
16. First cleansing of the temple, John ii. 13-25.
17. The woman taken in adultery, John viii. 1-11.

QUESTIONS.

The following questions on one of the foregoing incidents will enable the young teacher to see the mode of treatment to be observed.

EXAMPLE.—Luke xix. 1-10.

1. Where did Zaccheus reside?
2. What was his profession, and what is meant by the phrase "chief among the publicans?"
3. How had he amassed his wealth (ver. 8, comp. Luke iii. 12, 13)?
4. What motive led him to desire to see Jesus (comp. Luke xv. 1, 2)?
5. How did the Jews regard the publicans?
6. How had Jesus always treated them?
7. What did Zaccheus do to gratify his desire?
8. What may we learn from his anxiety to see Jesus?
9. What did Jesus do when He came under the tree?
10. What command did He give to Zaccheus, and what proposal did He make?
11. Why did Jesus say "I must abide at thy house" (comp. Jn. iv. 4)?
12. How did Zaccheus receive Jesus into his house?
13. What objection was made to Jesus going to the house of a publican?
14. Give other instances of similar objections (Luke v. 27-30; xv. 1, 2).
15. What did the objectors assume Zaccheus to be?
16. Of what conduct were they guilty in making this assumption (Matt. vii. 1)?
17. In what attitude did Zaccheus make his confession?
18. What may we learn regarding his feelings from this attitude?
19. Repeat his confession and his promise.
20. What promise of restitution did he make?
21. How much restitution was required by the Jewish law (Ex. xxii. 1-4)?
22. What may we learn from this promise of Zaccheus regarding true repentance?

23. What gracious statement did our Lord make regarding him?
24. What special claim had he to salvation?
25. How does this case illustrate the object of Christ's coming into the world?
26. Whom did He come to seek?
27. What is meant by the lost (illustrate by Luke xv. 3-10)?
28. What else does Jesus do besides seeking the lost?
29. What lessons may we learn from this narrative?

- (a). It is always good to desire to see Jesus.
- (b). We need not scruple about going to any place, if Jesus is to pass that way.
- (c). Christ's first command to every sinner is "come down." The fall first, the rising afterwards. This is the law of the kingdom.
- (d). We ought always to receive Jesus into our homes.
- (e). The first step towards salvation is repentance.
- (f). It is a great privilege to have had a godly ancestry.
- (g). There is salvation in Jesus for every lost one.

(f). CONCLUDING EVENTS OF OUR LORD'S PUBLIC MINISTRY.

Jesus came to Bethany six days before the passover (John xii. 1). We have little difficulty in arranging the order of events for the remainder of Christ's life. Remembering that the Jewish day began at sunset, we have the following arrangement:—

	MATT.	MARK.	LUKE.	JOHN.
FIRST DAY.—Our Lord's Day.				
Entry into Jerusalem,.....	xxi. 1-17	xi. 1-11	xix. 29-44	xii. 12-19
SECOND DAY.—Monday.				
Barren fig tree, ...	xxi. 12-13	xi. 12-19	xix. 45-48 xxi. 37, 38	....
Cleansing of the temple, ...	xxi. 18, 19			....
THIRD DAY.—Tuesday.				
Fig tree withers away, ...	xxi. 20-22	xi. 20-26	....	....
Christ's authority questioned, ...	xxi. 23-27	xi. 27-33	xx. 1-8	....
Parable of two sons, ...	xxi. 27-32	....	....	....
Parable of wicked husbandmen, ...	xxi. 33-46	xii. 1-12	xx. 9-18	....
Marriage of king's son, ...	xxii. 1-4	....	....	....
On tribute to Cæsar, ...	xxii. 15-22	xii. 13-17	xx. 20-26	....
On the resurrection, ...	xxii. 23-33	xii. 18-27	xx. 27-40	....
The two great commandments, ...	xxii. 34-40	xii. 28-34	....	....
Christ David's son, ...	xxii. 41-46	xii. 35-37	xx. 41-44	....
Discourse on the Pharisees, ...	xxiii. 1-39	xii. 38-40	xx. 45-47	....
The widow's mite, .....	....	xii. 41-44	xxi. 1-4	....
The voice from Heaven, .....	....	....	....	xii. 20-30
Discourse on the destruction of Jerusalem, ...	xxiv.	xiii.	xxi. 5-38	....
Parable of ten virgins, ...	xxv. 1-13	....	....	....
Parable of talents, ...	xxv. 14-30	....	....	....
Parable of sheep and goats, ...	xxv. 31-46	....	....	....

	MATT. ²	MARK.	LUKE.	JOHN.
FOURTH DAY.—Wednesday.				
Conspiracy of the rulers, ...	xxvi. 1-16	xiv. 1-11	xxii. 1-6	xii. 2-8
Supper at Bethany, ...				
Treachery of Judas, ...				
FIFTH DAY.—Thursday.				
Passover prepared, ...	xxvi. 17-19	xiv. 12-16	xxii. 7-13	....
SIXTH DAY.—Friday.				
Passover meal, ...	xxvi. 20	xiv. 17	xxii. 14-18	....
Strife among the disciples, .....	....	....	xxii. 24-30	....
Jesus washes the disciples' feet, ...	....	....	....	xiii. 1-20
Discovery of the traitor, ...	xxvi. 21-25	xiv. 18-21	xxii. 21-23	xiii. 21-35
Fall of Peter foretold, ...	xxvi. 31-35	xiv. 27-31	xxii. 31-38	xiii. 36-38
Lord's supper instituted, ...	xxvi. 26-29	xiv. 22-25	xxii. 19, 20	....
Discourse to the disciples, .....	....	....	....	xiv-xvi.
Intercessory Prayer, .....	....	....	....	xvii.
Agony in Gethsemane, ...	xxvi. 36-46	xiv. 32-43	xxii. 39-46	....
Seizure of Jesus, ...	xxvi. 47-56	xiv. 43-63	xxii. 47-63	xviii. 1-12
Jesus before Caiaphas, ...	xxvi. 57, 58	xiv. 53, 54	xxii. 64	xviii. 13, 14
Peter's denials, ...	xxvi. 69-75	xiv. 66-73	xxii. 66-68	xviii. 15-27
Jesus before the Sanhedrim, ...	xxvi. 59-68	xiv. 55-66	xxii. 63-71	xviii. 19-24
Jesus before Pilate, ...	xxvii. 1-14	xv. 1-5	xxiii. 1-5	xviii. 28-38
Jesus before Herod, .....	....	....	xxiii. 6-12	....
Jesus again before Pilate, ...	xxvii. 15-23	xv. 6-15	xxiii. 13-25	xviii. 39-40
Pilate condemns Jesus, ...	xxvii. 23-30	xv. 15-19	....	xix. 1-3
Repentings of Pilate, .....	....	....	....	xix. 4-16
Judas hangs himself, ...	xxvii. 3-10	....	....	....
The crucifixion, ...	xxvii. 31-50	xv. 20-37	xxiii. 26-46	xix. 16-30
Veil of the temple rent, etc., ...	xxvii. 54-56	xv. 38-41	xxiii. 47-49	....
Burial of Jesus, ...	xxvii. 57-61	xv. 42-47	xxiii. 50-56	xix. 31-42
SATURDAY.—Jewish Sabbath.				
Watch set at the grave, ...	xxvii. 62-66	....	....	....
THE LORD'S DAY.				
Flight of the watch, ...	xxviii. 11-15	....	....	....
Women at the sepulchre, ...	xxviii. 1	xvi. 2-4	xxiv. 1-3	xx. 1, 2
Angels seen in the sepulchre, ...	xxviii. 5-7	xvi. 6-7	xxiv. 4-8	....
Jesus appears to the women, ...	xxviii. 8-10	xvi. 8.	xxiv. 9-11	....
Peter and John run to the grave, .....	....	....	xxiv. 12	xx. 8-10
Jesus appears to Mary Magdalene, .....	....	xvi. 9-11	....	xx. 11-18
Jesus appears to Peter and to two disciples on the road to Emmaus, .....	....	xvi. 12, 18	xxiv. 13-35	....
Jesus appears to ten disciples, ....	....	xvi. 14-18	xxiv. 36-49	xx. 19-23
Resurrection of many saints, ...	xxvii. 52-53	....	....	....
SECOND LORD'S DAY.				
Jesus appears to the eleven, .....	....	....	....	xx. 24-29
INTERVAL BETWEEN RESURRECTION AND ASCENSION.—40 DAYS.				
Jesus appears to the apostles, ...	xxviii. 16	....	....	xxi. 1-24
Jesus appears to apostles and brethren in Galilee, ...	xxviii. 16-20	....	....	....
Jesus appears to James* and the eleven, † .....	....	....	....	....
The ascension, ‡ .....	....	xvi. 19, 20	xxiv. 50-53	....

A very few questions will show the use to which the foregoing arrangement may be turned. We limit ourselves to a few. The judicious teacher can easily frame similar questions.

* 1 Cor. xv. 6-7.

† Acts i. 8-8.

‡ Acts i. 9-12.

QUESTIONS.

1. On what day did the cleansing of the temple take place? (In Matt., apparently on the same day as the triumphal entry; but compare Mark xi. 12, when it is seen that it was on the day following.)
2. When did the disciples call His attention to the fact that the fig tree had withered? (In Matt., apparently when Christ spoke to the tree, but compare Mark xi. 20, when it will be seen that it was on the following morning.)
3. What events are recorded as having taken place on the Wednesday and Thursday of the Passion week? (Absolutely none, so far as Jesus was concerned; He spent them in the privacy of Bethany.)
4. What was the special entanglement in the question of the Pharisees regarding the payment of tribute?
5. Wherein consisted the "prudence" of Christ's reply?
6. What was the special difficulty which the Sadducees brought before Him on the same occasion?
7. What temptation was there in the question of the lawyer to Jesus on this occasion?
8. What difference do you find in Christ's dealings with the Pharisees at the close of His ministry with His earlier treatment of them? (Compare the terrible denunciation contained in Matt. xxiii. with the previous notices of His treatment of the Pharisees.)
9. To whom were the parables recorded in Matt. xxv. primarily addressed (compare Matt. xxiv. 1 with Mark xiii. 3)?
10. Show that the parable of the pounds (Luke xix. 11-27) is different from the parable of the talents (Matt. xxv. 14-30).
11. When did the anointing at Bethany take place? (In John, apparently on His arrival in Bethany, but a careful examination shows that John does not say so, he merely says that Jesus came to Bethany six days before the passover; the statement in Matt. xxvi. 2 gives the exact time.)
12. Show that this anointing is different from that recorded in Luke vii. 36-50.
13. How do you reconcile the different accounts of Peter's denials?
14. Give the various expressions uttered by Jesus when on the cross.
15. Collect the various incidents that are recorded to have taken place when Jesus was on the cross.
16. Mention some of the infallible proofs (Acts i. 3) which Jesus gave of His resurrection.
17. Mention the various appearances of Jesus after His resurrection.

18. Prove from the gospel that the resurrection body of Jesus (the body of His glory, Phil. iii. 2) was different from the body of His humiliation.
19. What miracle did Jesus perform after His resurrection?
20. What important transaction followed this incident?
21. What similarity can you trace between this miracle and that (Luke v. 1-11) performed when Peter was first called?
22. How do you account for Christ's repeating the miracle on this occasion?

QUESTIONS ADAPTED TO ANY CHAPTER IN THE GOSPELS.

1. What are the principal subjects of this chapter?
2. Do you find the same subjects in any of the other gospels?
3. What do you learn from this chapter respecting the person of Christ—His divine or human nature?
4. What doctrines are you here taught to believe?
5. What duties are here enjoined, and from what motives?
6. What promises or threatenings does this chapter contain?
7. In what respect is our Lord here placed before us as an example?
8. Are any other persons mentioned in this chapter?
9. Were they remarkable for excellences or faults?
10. Do you find mention of them in any other parts of Scripture?
11. Is any sin reproved in this chapter?
12. Is anything good commended?
13. Do you in any respect learn from it how and for what you ought to pray?
14. Do you discover here the fulfilment of any prophecy?
15. Is any prophecy delivered in this chapter?
16. Do you find reference to any type or ceremonial observance of the law?
17. Are you reminded by any part of this chapter of points of history which occur in any other places in the Bible?
18. Is any religious sect introduced? What do you know of that sect?
19. Do you observe a notice of any eastern custom?
20. What places are here mentioned? Find them out in a map.
21. Do you remember any event which is said to have happened in those places?
22. Does this chapter contain any references to Natural History, or to animals, trees, plants, etc.?
23. Is use made of this part of Natural History in any of the figurative language of Scripture?
24. Are you reminded by what you here find of any proverb of Scripture?

* These questions are taken from the admirable work by the Rev. Mr. Nicholls—"Help to reading the Bible."

THE ACTS OF THE APOSTLES.

This Book contains the history of the church from our Lord's Ascension to the second year of Paul's imprisonment in Rome, *i.e.*, from A.D. 33 to A.D. 63. It may be conveniently divided into the following divisions:—

- | | |
|---|----------------------|
| (a). Interval between the Resurrection and Ascension, ... | Chaps. i. |
| (b). The Church in Jerusalem, ... | „ ii.-vii. |
| (c). Spread of the Church beyond Judea, ... | „ viii.-xii. |
| (d). Paul's First Journey, ... | „ xiii., xiv. |
| (e). Controversy regarding Circumcision, ... | „ xv. |
| (f). Paul's Second Journey, ... | „ xvi.-xviii. 22. |
| (g). Paul's Third Journey, ... | „ xviii. 22-xxi. 17. |
| (h). Paul's Arrest in Jerusalem, ... | „ xxi. 17-xxiii. |
| (i). Paul in Casarea, ... | „ xxiv.-xxvi. |
| (k). Paul's Voyage to Rome, ... | „ xxvii., xxviii. |

In preparing questions on this book, we shall indicate the points at which Paul's letters come in. In order to a right understanding of the letters, it is important that they be studied in their historical connection.

QUESTIONS.

(a). INTERVAL BETWEEN THE RESURRECTION AND THE ASCENSION OF OUR LORD.—CHAP. i.

1. To what does the expression "former treatise" refer?
2. What does the writer say was the great subject of that former treatise?
3. To what point did it carry the history of our Lord?
4. How long did our Lord continue on earth after His resurrection?
5. What command did He give His disciples on His last visit to them?
6. What promise did He make on the same occasion?
7. What was the promise of the Father to which Jesus refers?
8. Where had He spoken of this promise before (John xiv. 26; xv. 26; xvi. 7-15)?
9. What question did the apostles put to Jesus when they met with Him for the last time?
10. What was His answer to that question?
11. What greater gift than that of knowledge of times and seasons did He promise?

12. What would this gift enable them to do, and where?
13. Show that ver. 8 clearly indicates the course which the gospel in its spread actually followed.
14. Describe the Ascension.
15. How did the apostles feel under this separation, and how were they comforted?
16. Give other passages to prove that Jesus "shall so come in 'like manner'" as He ascended (Matt. xxvi. 64; 1 Thess. iv. 17).
17. What may we learn from the expression "this *same* Jesus" (compare chap. xvii. 31)?
18. Who assembled in the upper room after our Lord's Ascension?
19. How did they pass the time?
20. Who were the brethren of our Lord (compare Matt. xiii. 54-56)?
21. What was the first public act of the church after our Lord's Ascension?
22. What account does Peter give of the death of Judas?
23. Compare it with the account in Matthew's gospel (Matt. xxvii. 3-10).
24. What prophecy was fulfilled in the death of Judas?
25. What proposal did Peter make to the brethren?
26. To whom was the selection to be limited, and why?
27. For what great purpose was this appointment to be made?
28. Why was he to be specially a witness of the resurrection (compare 1 Cor. xv. 14, 15)?
29. What two men did they nominate for the office?
30. Repeat their prayer on the occasion.
31. How was the final decision arrived at, and what was it?

(b). THE CHURCH IN JERUSALEM.—CHAPS. ii.-vii.

1. When was Christ's promise regarding the Holy Ghost accomplished?
2. What two signs preceded the descent of the Holy Ghost?
3. In what respects were these signs significant?
4. What was the immediate effect of the descent of the Holy Ghost upon the apostles?
5. What important limitation was there to the power thus bestowed on them (ver. 4, last clause, compare 1 Cor. xii. 11)?
6. How did the multitude outside learn what was going on in the room where the disciples were assembled (ver. 6, margin)?
7. From what countries did those come who heard them speak?
8. What were the disciples speaking about (ver. 11, last clause, compare 1 Cor. xiv. 15)?
9. What twofold effect was produced on the multitude?

10. Who came forward in defence of the disciples?
11. How does Peter meet the charge of drunkenness?
12. What account does he give of the events then transpiring (ver. 16-21)?
13. How had that prophecy and similar ones receive their fulfilment (ver. 33)?
14. By what process of reasoning does Peter reach the conclusion stated in ver. 36?*
15. What effect did this discourse produce on the multitude?
16. What was Peter's advice to them?
17. What is meant by "repent," and what would be involved in their "repentance?"
18. What promise does Peter make to them on condition of their repentance and baptism?
19. To whom does he offer this promise?
20. What may we learn from this universality of the offer (Heb. vii. 25)?
21. How many converts were made on this occasion?
22. What account have we of the condition of these early Christians?
23. What is meant by "the apostle's doctrine and fellowship?"
24. What was the first miracle performed by the apostles?
25. Give an account of this miracle.
26. What effect had the miracle upon the multitude (ver. 12)?
27. What account does Peter give of the means by which the miracle was effected (verses 13-16)?
28. In what sense could the people be said to have put our Lord to death *through ignorance*?
29. What had their ignorance brought about?
30. On what condition could their sins be blotted out?
31. What great blessing to the church at large does Peter connect with the conversion of the Jews (verses 19-21; compare Rom. xi. 13, 25-36)?
32. What prevented Peter from finishing his discourse?
33. Who was the captain of the temple (1 Chron. xxvi. 1-19)?

* As the process of reasoning here employed is similar to that employed in all addresses to Jews, it may be well to explain it. Briefly stated, it is this:—He lays the historical facts in the life of Jesus alongside the Old Testament prophecies regarding the Christ, shows that these facts fit into the prophecies in the most minute detail, and so concludes that Jesus must be the Christ. See this briefly and tersely stated in Acts xvii. 2, 3. In the present case, we have a brief notice of the life of Jesus down to His resurrection (verses 22-24), which is vouched for on purely historical grounds (ver. 32); then he turns to prophecy, and proves (verses 25-31) that Christ should suffer and rise again, taking care to notice that the prophecy quoted could not apply to David. The Ascension is then stated as an historical fact (ver. 33), which also accords with the prophecies regarding the Christ (verses 34-35). There being thus perfect accord between the life of Jesus and the prophecies regarding the Christ, he concludes—"Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." We need not wonder at the effect which this discourse produced.

34. Why were the Sadducees active in putting down the apostles?
35. Where did they put Peter and John when they arrested them?
36. Who seem to have composed the bulk of the meeting of the Sanhedrim next morning (ver. 6)?
37. What question was put to Peter and John when before the Sanhedrim?
38. Give Peter's answer, and show what in it appeared "boldness" (ver. 13) to the Sanhedrim?
39. What prevented the Sanhedrim from denying the miracle?
40. What interdict did they attempt to impose on the apostles?
41. What was Peter's answer to this proposal?
42. Point out carefully the grounds on which Peter refused obedience to the orders of this legally constituted tribunal.
43. What may we learn from this refusal?
44. Where did Peter and John go on being dismissed from the Sanhedrim?
45. How did the church act when they heard what had happened?
46. What specific thing did they pray for, and how was their prayer specifically answered?
47. What further account have we of the condition of the early church?
48. In what sense must the words "*they had all things common*" be understood?
49. In what particular form did the early love and faith of the Christians manifest themselves?
50. Prove from the case of Ananias and Sapphira that no compulsion was used?
51. Who is the first by name who thus sold his possessions?
52. What was the exact sin of which Ananias and Sapphira were guilty?
53. What were the circumstances which aggravated their sin?
54. Show that the death of these two was miraculous.
55. What proof have we of the divinity of the Holy Spirit from this narrative?
56. Who may the young men have been who were employed to bury Ananias and his wife?
57. What effect had this miracle upon all the church?
58. Where do the disciples appear still to have met for public purposes?
59. How do you reconcile the statement made in the first part of ver. 13 (chap. v.), with the statement made in ver. 14 of the same chapter?
60. What special miracles were wrought by Peter?
61. What miracles of Paul resemble these (chap. xix. 11-12)?
62. What effect had this on the spread of the gospel?
63. What did this spread of the gospel induce the Sadducean party in the Sanhedrim to do?

64. What happened to the apostles during the night?
65. What command did the angel give them?
66. What report did the officers bring back to the Sanhedrim?
67. Describe the consternation of the Sanhedrim on this occasion.
68. Why did the officers bring the apostles to the council-chamber without violence?
69. What was the charge against the twelve?
70. Give Peter's defence, and the effect it produced on the Sanhedrim.
71. Who opposed the counsel that the apostles should be slain?
72. What was the advice of Gamaliel?
73. What instances did he bring forward in support of his advice?
74. What punishment was inflicted on the apostles?
75. How did they receive this punishment?
76. What dispute broke out in the church shortly after this?
77. Who were the Grecians and the Hebrews respectively?
78. What plan did the apostles propose in order to remedy the evils complained of?
79. What were the qualifications laid down for those who should be elected?
80. What part was assigned to the people and to the apostles respectively in this transaction?
81. Give the names of the seven deacons.
82. What effect had the settlement of this dispute on the condition of the church?
83. Which of the deacons began at once to assume a prominent place in the church?
84. By whom was he opposed, and with what success?
85. What step did Stephen's enemies adopt to stir up popular feeling against him?
86. When they had succeeded in so doing, what was their next step?
87. What was the specific charge against Stephen, and what were the particular items in the charge?
88. Mention anything remarkable about Stephen's appearance on this occasion.
89. Who else had been so honoured of God (Ex. xxxiv. 29)?
90. Give an account of Stephen's defence.*

* The defence consists of a brief abstract of the history of the nation from the time of Abraham to Solomon, in which he shows:—

(a). His intimate acquaintance with, and reverence for the Jewish institutes as all God-given. Consequently, he was not likely to speak blasphemously against them.

(b). These institutes had been the result of a gradual development from the simple forms observed by the patriarchs to the splendid ceremonial of Solomon. Consequently, he could not be justly charged with blasphemy, if he said that this ritual should give place to something higher and more spiritual.

(c). They, and not he, were guilty of opposing God's plan, which was of a piece with their conduct all down their history, as evidenced by their treatment of Joseph and of Moses. It was their knowledge of the scope of his argument that led to the scene detailed in ver. 54

91. What vision did Stephen see on this occasion?
92. What effect was produced by his mention of what he saw?
93. What young man is mentioned for the first time in connection with Stephen's death?
94. What were Stephen's last words?

(c). SPREAD OF THE CHURCH BEYOND JUDEA.—CHAPS. viii.-xii.

1. What was the effect of the persecution that broke out in connection with Stephen's death?
2. By whom was Stephen buried?
3. Who was the principal agent in the work of persecution?
4. What means did Saul take to see who were Christians (xxvi. 11)?
5. By whom was the gospel carried into Samaria?
6. Give an account of the preaching of the gospel there.
7. What great effect was produced by the preaching of the gospel?
8. With whom did Philip come in contact in Samaria?
9. What influence did this man possess in Samaria, and to what did he owe that influence?
10. What probably induced him to ask baptism?
11. What was his state of mind at this time (observe the word *wondered* in chap. viii. 13)?
12. What did the church in Jerusalem do when they heard of the doings in Samaria?
13. What gift was bestowed on the Samaritans by Peter and John?
14. What did this lead Simon to ask?
15. Repeat Peter's rebuke to him.
16. What evidence does the narrative afford that Simon had no true sense of his sin (viii. 24)?
17. What command was given to Philip shortly after this?
18. Whom did he meet with in the neighbourhood of Gaza?
19. How was the eunuch occupied when Philip reached the chariot?
20. Give an account of the interview between Philip and the eunuch.
21. What was the result of the interview?
22. What great saying of our Lord's may this narrative illustrate (Matt. vii. 7)?
23. Give the subsequent movements of Philip as narrated on this occasion.
24. What was Saul's object in going to Damascus?
25. What commission did he receive, and from whom (compare chap. xxii. 5)?
26. Where did the heavenly vision appear to Saul, and at what time (compare chap. xxii. 6)?

27. What was the immediate effect of the vision on Saul?
28. Describe the conversation that ensued between Jesus and Saul.
29. How do you reconcile chaps. ix. 7 with xxvi. 14 and xxii. 9?
30. How long did Saul continue blind?
31. Who was sent to him at the end of that time?
32. What objection did Ananias make to go on this errand?
33. How was his objection overruled?
34. Give an account of the interview between Ananias and Saul.
35. What did Saul do immediately after his conversion (compare Gal. i. 15, 16)?
36. Where did he go after leaving Damascus, and how long did he remain there (Gal. i. 17, 18)?
37. How probably may Saul have been occupied in Arabia (see 2 Cor. xii. 1-9)?
38. How did Saul escape from Damascus after his return to it from Arabia?
39. Where did he go after this escape?
40. By whom was he introduced to the church in Jerusalem, and why did he need this introduction?
41. How long did he remain in Jerusalem on this occasion (Gal. i. 18)?
42. What vision had Saul in Jerusalem on this occasion (xxii. 17-21)?
43. What led to his leaving Jerusalem, and where do you find him going?
44. What was the state of the church after the cessation of this persecution (ix. 31)?
45. What miracle was performed by Peter at Lydda, and what was its effect?
46. Give an account of the raising of Dorcas.
47. How does her history illustrate the statement contained in Ps. cxii. 6?
48. Who was Cornelius, and what was his character?
49. What vision appeared to him, and what instructions did the angel give him?
50. Whom did Cornelius send to Joppa?
51. What happened to Peter as the messengers from Cornelius approached Joppa?
52. What was the exact significance of this vision (compare vers. 28, and 34, 35)?
53. What additional assurance did Peter receive that this matter was of God (x. 19, 20)?
54. How many brethren accompanied Peter from Joppa to Cæsarea (xi. 12)?
55. How did Cornelius receive Peter and the Jewish brethren?
56. How did Peter receive this adoration (compare Rev. xix. 10, and xxii. 8, 9)?

57. Give an account of Peter's address in the house of Cornelius.
58. What happened shortly after (xi. 15) he began to speak?
59. What effect had this upon the brethren who accompanied Peter?
60. How did Peter interpret this descent of the Holy Ghost on these Gentiles?
61. What fault was found with Peter for his conduct on this occasion?
62. How did Peter justify himself?
63. What was the crowning argument he used in his justification (xi. 17, compare also xv. 7-11)?
64. What effect had Peter's statement on the church?
65. By whom, and on what occasion, was the gospel carried to Gentile lands?
66. What was the effect of the preaching of the gospel in Antioch?
67. What was done by the church in Jerusalem when they heard tidings of these things?
68. What advice did Barnabas give the disciples in Antioch?
69. Whom did he associate with himself in the work in Antioch?
70. How long did they labour there on this occasion, and with what results?
71. What famous name had its origin in Antioch?
72. By whom is this name likely to have been coined?
73. What induced the disciples in Antioch to make a collection for the brethren in Jerusalem?
74. By whom was that contribution sent to Jerusalem?
75. What took place in Jerusalem about the time of this visit of Saul and Barnabas?
76. Who else was threatened with death?
77. Why was Peter's execution delayed, and how was he guarded?
78. What was a "quaternion" of soldiers, and why were there so many required?
79. How did the church act during Peter's imprisonment?
80. When and by what means was Peter released?
81. Where did he go after being brought out of prison, and what happened there?
82. What was done to the guard who had charge of Peter?
83. Give an account of the death of Herod.
84. Why is the Lord said to have smitten him?
85. What effect had these events on the progress of the church (xii. 24)?

(d). PAUL'S FIRST JOURNEY.—CHAPS. xiii., xiv.

1. In what circumstances were Saul and Barnabas specially set apart as missionaries to the Gentiles?

2. What form was observed in thus setting them apart?
3. Where was Seleucia, and why was it so called?
4. Where was Cyprus, and where did the missionaries first land on that island?
5. Where is Paphos, and with whom did they come in contact there?
6. Who was Sergius Paulus, and what is meant by the word *deputy*?
7. How did Elymas act when he saw that Sergius was likely to become a convert?
8. Give Paul's address to Elymas.
9. What punishment was inflicted upon him?
10. What effect had this miracle upon the deputy?
11. Why is the name *Saul* exchanged for *Paul* henceforward?
12. Where did the missionaries go after leaving Paphos?
13. Who forsook them there?
14. What happened in Antioch in Pisidia
15. Give an account of Paul's address in the synagogue of that town.*
16. What was the effect of this address?
17. What happened next Sabbath-day?
18. What effect had this upon the Jews?
19. How did Paul justify himself in leaving the Jews and in turning to the Gentiles?
20. What was the result of the preaching of the gospel in this district?
21. What was the conduct of the Jews in connection with this wide-spread proclamation of the gospel?
22. What did the missionaries do when thus expelled from Antioch (see Matt. x. 14)?
23. What town was visited after Antioch
24. Give an account of the preaching of the gospel in that town.
25. What compelled the missionaries to leave Iconium?
26. What miracle was performed at Lystra?
27. What was the effect produced on the populace by this miracle?
28. What did they attempt to do to the missionaries in consequence of this miracle?
29. How was their attempt prevented?
30. Give the substance of Paul's address to the people of Lystra on this occasion.

* After a brief introduction, in which Paul dwells upon God's goodness to the nation, as shown in His bringing them out of Egypt, in His guiding them through the wilderness, and in His establishing them in Canaan, he passes on to His crowning act of goodness in raising up for them a Saviour. From this point the address almost entirely coincides with Peter's at Pentecost, which see, page 123.

31. Wherein does this address differ from those spoken to Jews?*
32. What happened to Paul after this in Lystra?
33. In what way was he restored to life (compare Mark xvi. 17-18)?
34. Give an account of Paul's homeward journey on this occasion.
35. What organization did he give to the churches which he had planted?
36. What references do you find to the trials he endured in this journey in any of his subsequent letters (2 Tim. iii. 10, 11; compare also 2 Cor. xi. 23-27)?
37. What step was taken to acquaint the mother church in Antioch with the results of this first missionary enterprise?

(e). CONTROVERSY REGARDING CIRCUMCISION.—CHAP. xv.

1. Where did this controversy first break out?
2. By whom was it originated?
3. What was the exact teaching of these Judaizers?
4. What steps did the church in Antioch take in order to a settlement of this question?
5. Mention any one who accompanied Paul and Barnabas to Jerusalem on this occasion (Gal. ii. 1).
6. How were the brethren received by the church in Jerusalem?
7. To what Jewish party did the Judaizers belong?
8. What was the first step taken by the church in Jerusalem to effect a settlement (Gal. ii. 2, where observe the word *privately*)?
9. What step was taken after this private meeting?
10. Who composed the public meeting (compare chap. xv. 6 with ver. 23)?
11. What was the order of procedure at the public meeting?
12. Give Peter's argument on the occasion.
13. What formed the substance of the addresses of Paul and Barnabas?
14. On what process of reasoning did James base the motion which he proposed?†

* In addressing pure Gentiles, Paul could not fall back on the facts of *revealed* religion, as he could when addressing Jews. He is, therefore, obliged to fall back upon *natural* religion, the only ground common to both. So, in this case, instead of speaking of the parallelism between Old Testament prophecy and the life of Jesus (as in Chap. xiii.), he dwells upon the facts which Gentiles might know, and these two chiefly, God is the creator; God is also the supreme ruler—the God of providence. Creation and providence are two witnesses to God, which prove the foolishness of idolatry. See the argument elaborated in Acts. xvii. 22-30.

† See Chap. xv. 18-18. Again we have the same style of argument, the agreement, that is to say, between the facts mentioned by Peter (ver. 14) and the declaration of prophecy (verses 15-18). "Because there is this remarkable parallelism, therefore my sentence."

15. What resolution did the meeting come to?
16. Give the substance of the letter sent to the Gentile churches.
17. What effect did the letter produce among the Gentiles?
18. Which of the two deputies sent from Jerusalem remained in Antioch?
19. Which of the apostles visited Antioch about this time (Gal. ii. 11)?
20. What led to a difference between that apostle and Paul (Gal. ii. 11-13)?
21. Give Paul's rebuke to Peter on the occasion (Gal. ii. 14-21)?
22. Have we any reason to believe that Peter did not resent this rebuke (2 Peter iii. 15, 16)?
23. What led to the separation of Paul and Barnabas?
24. Was Paul ever reconciled to Mark (Col. iv. 10; 2 Tim. iv. 11)?
25. Where did Barnabas go after this separation?

(f). PAUL'S SECOND JOURNEY.—CHAPS. xvi.-xviii. 22.

1. Whom did Paul meet with at Lystra on this journey?
2. What do we know of Timothy's early training (2 Tim. i. 5; iii. 14, 15)?
3. On what principle did Paul circumcise Timothy?
4. How do you account for his conduct on this occasion when compared with what he says in Gal. ii. 3-5?
5. What effect had the decision of the church in Jerusalem regarding circumcision on the progress and growth of the churches in Asia Minor?
6. Describe the journey from Lystra to Troas.
7. What vision had Paul at Troas?
8. Who joined the missionaries at Troas?*
9. Describe the journey from Troas to Philippi.
10. Who was the first convert at Philippi?
11. Give an account of her conversion.
12. What remarkable expression is used regarding her conversion?
13. How did Lydia treat the missionaries after her conversion?
14. Give an account of the dispossession of the damsel who had the spirit of divination.
15. What was done to the missionaries in consequence of this miracle?
16. What charge did the mob bring against them?
17. How were they treated by the magistrates?
18. What seems to have been the character of the jailor?
19. What was the immediate cause of his conversion?

* At Troas, the narrative changes from the third person to the first, showing that the writer joined Paul there. The student can easily trace the presence of Luke with Paul by the use of the pronoun *we*.

20. What change do you observe in his conduct immediately on his conversion?
21. Why did Paul and Silas refuse to leave the prison when first allowed to depart?
22. What were the magistrates compelled to do in consequence of this refusal?
23. What meeting was held previous to the departure from Philippi?
24. What route did the missionaries follow after quitting Philippi?
25. Give the substance of their teaching in the synagogue in Thessalonica.
26. What was the result of the preaching of the gospel in Thessalonica?
27. What opposition did they meet with, and from whom (compare 1 Thess. ii. 14-16)?
28. What charge was brought against them and against Jason in this town?
29. Show from Paul's letters to this church that he had spoken much of the coming of the Kingdom of the Lord Jesus (1 Thess. i. 10; ii. 19; iii. 13; iv. 13-18; v. 23; 2 Thess. i. 7; ii. 1).
30. How did the magistrates of Thessalonica act towards Jason?
31. Where did Paul go after leaving Thessalonica?
32. What was the character of the Bereans?
33. What obliged him to leave Berea?
34. When Paul reached Athens, what message did he send back to Silas and Timothy?
35. Which of them seems to have joined him in Athens (1 Thess. iii. 1, 2)?
36. What effect had the idolatry of Athens upon Paul?
37. Where did he carry on his teaching?
38. With what two sects of philosophers did he come into contact in Athens?
39. What were the leading principles of these two schools of philosophy?
40. What treatment did he meet with at their hands?
41. Why was he brought to Mar's Hill?
42. What was Mar's Hill?
43. What character does Luke give of the Athenians
44. Give the substance of Paul's address on this occasion.*
45. What brought his address to a sudden close?
46. What converts did Paul make in Athens?
47. Where did Paul go after leaving Athens?
48. With whom did he come into contact there?
49. How was his time at first employed in Athens?
50. Who joined him from Macedonia soon after his settlement in Corinth?
51. From what church had Timothy come (1 Thess. iii. 1, 2)?

* Compare the address at Lystra, p. 185.

32. By whom were the populace pacified?
33. Give the substance of his address on the occasion?
34. What is meant by the expression (chap. xix. 35) "the city of the Ephesians is a *worshipper* of the great goddess Diana?"
35. What was "the image which fell down from Jupiter" (xix. 35)?
36. What testimony does the town clerk bear to Paul's prudence in his intercourse with the Ephesians (xix. 37)?
37. What is meant by the expression (xix. 38) "the law is open, and there are deputies?"
38. What was a lawful assembly (xix. 39)?
39. By whom were the Ephesians in danger of being called in question for the riot which had taken place?
40. Where did Paul go after leaving Ephesus (2 Cor. ii. 12)?
41. Whom did he expect to meet there (2 Cor. ii. 13)?
42. Where did he go after leaving Troas (2 Cor. ii. 13; vii. 5, compared with chap. xx. 1)?
43. What intelligence did Titus bring to him from Corinth (2 Cor. vii. 6-16)?
44. What did this intelligence induce him to do?*
45. How long did Paul continue in Greece on this occasion?
46. What do we know of his labours there during that time (Rom. xv. 24-28; xvi. 1; xvi. 23, compared with 1 Cor. i. 14, and with chap. xix. 22, from which it will appear that both Gaius and Erastus were natives of Corinth)?†
47. What induced the apostle to return through Macedonia?
48. Who accompanied him into Asia on this homeward journey?
49. Why did these accompany him (1 Cor. xvi. 1-4)?
50. When did Paul leave Philippi on this return journey?
51. Describe what happened at Troas.
52. What places were passed on the voyage from Troas to Miletus?
53. Who met Paul at Miletus?
54. Give the substance of his address to the elders of Ephesus?‡

* To write from Macedonia (2 Cor. vii. 5, 6; viii. 1), the Second Epistle to the Corinthians. He had intended to go from Ephesus to Corinth through Macedonia (chap. xix. 21; 1 Cor. xvi. 5), but in Macedonia, probably at Philippi, Titus met him and reported the effect of the first letter on the Corinthians. He wrote the second letter, and, to give it time to produce its proper effect (2 Cor. i. 23, 24; xiii. 10), he lingered in Macedonia, as is recorded in chap. xx. 2.

† Hence from Corinth, during these three months, he wrote the Epistle to the Romans. The statements made regarding his proposed travels, and the collection for the saints, prove that it was written during the third journey; whilst the mention of Phoebe of Cenchrea, and of Gaius and Erastus, shows that it must have been written in Corinth.

‡ A retrospect (xx. 18-21). A prospect (22, 23). His feelings in view of this prospect (24). His prophetic announcement (25-27). Their duty in view of this (28-31). His concluding appeal (32-35).

55. What significant word of Jesus is preserved for us in this address (xx. 35) ?
56. Give an account of the journey from Miletus to Tyre.
57. Give an account of what happened in Tyre.
58. After leaving Tyre, what was the route followed ?
59. What took place in Cæsarea ?
60. Where did Paul take up his abode in Jerusalem ?

(h). PAUL'S ARREST IN JERUSALEM.—CHAPS. xxi. 17-xxiii.

1. What was Paul's first act after his arrival in Jerusalem ?
2. How was he received by James and the brethren ?
3. What false information had been spread in Jerusalem regarding Paul's teaching ?
4. What proposal was made to him so as to prove that the information so spread was false ?
5. What, in all likelihood, was the vow which the brethren wished Paul to take (Num. vi.) ?
6. How did they overcome any scruples he might have as to the effect which compliance might have on his Gentile converts (xxi. 25) ?
7. What is meant by the expression (xxi. 24), "*be at charges with them* ?"
8. How did Paul act upon receiving this advice (chap. xxi. 26, compared with Num. vi. 13) ?
9. When was Paul found in the temple by the Jews from Asia ?
10. What are the "*seven days*" referred to in chap. xxi. 27 ?
11. What charge did these Jews from Asia bring against Paul ?
12. On what did they base the last part of their charge ?
13. Why were the doors of the temple shut when Paul was dragged out of it (compare 1 Kings i. 50-53; ii. 28-34) ?
14. What did the chief captain do when he received intelligence of the riot ?
15. Of what mistake was Lysias guilty in his mode of apprehending Paul (compare chap. xxi. 33, with xxii. 29, last clause) ?
16. Where was Paul conducted after his apprehension ?
17. What request did he make of Lysias as he was being led up the castle stairs ?
18. Whom did Lysias suppose him to be ?
19. What induced Lysias finally to allow him to address the people ?
20. In what language did Paul address them ?
21. What effect had this upon them ?
22. What was the substance of Paul's address on the occasion ?
23. What part of the address contains information narrated nowhere else (xx. 17-21) ?
24. What was Paul's object in introducing this portion of his address ?

25. What prevented Paul from finishing his address?
26. How did the populace show their hatred of Paul?
27. What order did Lysias give regarding Paul after he was brought into the castle?
28. How did Paul escape scourging on this occasion?
29. What effect had the knowledge of Paul's citizenship upon Lysias?
30. What were some of the special privileges of Roman citizens?
31. What plan did Lysias now adopt to ascertain the exact nature of the charges against Paul?
32. What did Paul say when brought before the council?
33. What order did Ananias give when he heard this remark by Paul?
34. How did Paul resent this order on the part of Ananias?
35. In thus resenting the order, what fresh charge was brought against Paul?
36. Give Paul's apology when told that he had reviled the high priest.
37. What step did Paul take in order to divide the Sanhedrim against itself?
38. In what sense was it true that he was called in question of the hope and resurrection of the dead?
39. What was the *hope* of which he was called in question (compare chaps. xxiv. 15; xxvi. 6-7)?
40. What effect had this statement by Paul on the Sanhedrim?
41. How do you account for the effect thus produced?
42. What induced Lysias to withdraw Paul from the council chamber?
43. What vision had Paul the night following these events?
44. What plot was after this formed against Paul?
45. By what means was the plot to be carried into effect?
46. How was the plot frustrated?
47. What resolution did Lysias form as soon as he heard of this plot?
48. What escort was ordered to be got ready, and at what hour?
49. Give the despatch of Lysias to Felix.
50. What have you to remark regarding the statement in the despatch (xxiii. 27), that Lysias had rescued Paul, *having understood that he was a Roman*?
51. Give an account of the journey from Jerusalem to Cæsarea?
52. How did Felix act when he had read the despatch of Lysias?
53. Where was Paul kept a prisoner in Cæsarea?

(i). PAUL IN CÆSAREA.—CHAPS. XXIV.-XXVI.

1. When did the deputation from the Sanhedrim reach Cæsarea?

* The statement is a lie very dexterously introduced by Lysias to save himself. He did not discover that he was a Roman until he had given orders to scourge him.

2. Who conducted the case against Paul?
3. How did Tertullus commence his address?
4. What were the specific charges brought by Tertullus against Paul?
5. How did Tertullus attempt to prejudice Felix against Lysias?
6. How did Paul commence his reply?
7. How does he meet the three charges brought against him?
8. What use does Paul make of the fact that the principal witnesses, the Jews from Asia, had not been brought forward?
9. What does Paul say was the only statement he had made in Jerusalem which could have given the Jews offence?
10. How did Felix act after hearing both sides?
11. How did he attempt to satisfy himself for keeping Paul a prisoner?
12. Give an account of Paul's interview with Felix and Drusilla.
13. What induced Felix to have frequent interviews with Paul?
14. Who succeeded Felix as governor?
15. What did Festus do on his arrival in the province?
16. What request did the Jews prefer to Festus when he was in Jerusalem?
17. What was the answer to this request (compare chap. xxv. 4, 5, with verses 15, 16)?
18. When did the trial of Paul before Festus begin?
19. What charges were brought against him?
20. How did Paul meet these charges? *
21. What proposal did Festus make at this stage of the proceedings, and why (compare chap. xxv. 9, with verses 17-20)?
22. How did Paul deal with this proposal (compare chap. xxv. 11, with ver. 21, where *Augustus* is a title and not a name. Nero was emperor at the time. The title *Augustus*=His Highness, was given to all the emperors. See the word used in the same way in ver. 25)?
23. What was the decision of Festus on the question of sustaining Paul's appeal?
24. Who visited Caesarea shortly after this, and for what purpose?
25. What induced Festus to consult Agrippa about the case of Paul (compare chap. xxv. 14, with verses 24-27)?
26. What wish did Agrippa express regarding Paul?
27. When and in what circumstances was the wish of Agrippa complied with?

* From chap. xxv. 8, it is evident the charges were the same as those mentioned in chap. xxiv. 5, 6. He was there charged with being a ringleader of the sect of the Nazarenes (neither against the law of the Jews), with being a pestilent fellow, and a mover of sedition among all the Jews throughout the world (nor yet against Cesar), and with having gone about to profane the temple (neither against the temple have I offended anything at all).

28. Give the substance of Paul's address before Agrippa.
29. Compare this address with that recorded in chap. xxii., and with the history of Paul's conversion as detailed in chap. ix.
30. What opinion did Agrippa express regarding the case after hearing Paul?

(k). PAUL'S VOYAGE TO ROME.—CHAPS. xxvii., xxviii.

1. To whose charge were Paul and the other prisoners consigned?
2. Give an account of the voyage from Cæsarea to Myra.
3. What took place at Myra?
4. What change was made in the ship's course after passing Cnidus?
5. What was the first point in Crete which was sighted?
6. Where did they land in Crete?
7. What consultation was held at Fair Havens, and what decision was come to?
8. Why did Paul advise them to remain at Fair Havens?
9. Why was sailing "*now dangerous*?"*
10. What harbour in Crete did the sailors wish to reach?
11. How were they beguiled into attempting to reach it?
12. What happened shortly after leaving Fair Havens?
13. What effect had this upon the ship?
14. Where did they run for shelter from the storm?
15. What steps were successively taken to enable them to weather the storm?
16. What vision was vouchsafed to Paul at this time?
17. How long did the ship drift?
18. What at last led the sailors to imagine they were approaching land?
19. What was done to prevent the vessel from grounding?
20. What attempt did the sailors make to escape, and how was the attempt frustrated?
21. What advice did Paul give the passengers and crew in the morning?
22. What various steps were taken to enable them to run the ship aground?
23. How did the centurion in charge of the prisoners show his regard for Paul at this juncture?
24. In what various ways did all escape safe to land?
25. What was the island on which they were shipwrecked?
26. What treatment did they receive from the natives?
27. What is meant by the term "*barbarous*" as applied to the inhabitants (compare Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11)?

* It was late in the season. The fast, i.e., the Jewish day of Atonement, held in October, was past, and sailing was dangerous in that age after that time.

28. What happened to Paul shortly after landing?
29. What miracles were performed by Paul in Melita?
30. What treatment did he receive when leaving the island?
31. Give an account of the voyage from Melita to Puteoli.
32. Give an account of the journey from Puteoli to Rome.
33. What was done with Paul on his arrival in Rome?
34. Give an account of his interview with the Jews in Rome.
35. What was the result of that interview?
36. How long is Paul said to have dwelt in Rome?
37. What was the nature of his imprisonment in Rome?
38. How was his time occupied?*

THE EPISTLES.

In order to a thorough understanding of the Epistles of the New Testament, one must know the circumstances which called them forth; the condition of the church or churches to which they were addressed at the time when they were written; the state of mind of the writer at the time of their composition, and the general influences at work in the various Christian communities at the particular epoch to which they refer. A careful examination of each epistle will generally enable the student to discover these points for himself. In dealing, accordingly, with the epistles, we shall first give a list of general questions applicable to any epistle, so as to bring out the points above referred to; and, second, we shall give a few specimen answers, as examples of the method in which the epistles ought to be studied and taught.

We have already indicated, in the questions on the Acts, the use that may be made of a knowledge of history in interpreting the epistles. The history recorded in the Acts helps us to understand the epistles; the epistles

* We have a general account of this in Acts xxviii. 30, 31. If the student compares the following passages, he will easily see that, during this imprisonment, Paul wrote the epistles to the Ephesians, Colossians, Philippians, and to Philemon (Ephes. iii. 1; iv. 1; vi. 20; Col. iv. 8; Phil. i. 13; Philem. 9, 10). From these passages, it is evident that these epistles were written when Paul was a prisoner. Again, Phil. i. 13; iv. 22; Col. iv. 10-14, show that the imprisonment was this Roman one. He speaks of the "*palace*," i.e., the *prætorium*, and of "Caesar's household," and we know from Acts xxvii. 1, 2, that Luke and Aristarchus accompanied him to Rome.

help us to understand the history. These two are the complements of one another, and he who wishes to understand either will carefully study both.

(a). GENERAL QUESTIONS.

1. Who wrote this epistle?
2. Give some account of his history.
3. What illustration of his character is afforded by this epistle?
What illustration can you mention of his humility, his zeal, his love to God, or his feelings towards those whom he addresses?
4. Was there anything remarkable in his circumstances at the time he wrote this epistle?
5. Can you give any account of the character and manners of the members of this church before they embraced Christianity?
6. Is this alluded to in the epistle?
7. Is there any account in the Acts of the Apostles of the planting of this church?
8. What appears, from the epistle, to have been the state of that church when the epistle was written?
9. Are their members commended, and for what?
10. Are they blamed, and for what?
11. Are they cautioned or warned of any danger?
12. Is there any allusion to false teachers?
13. At what time was this epistle written?
14. At what place?
15. How do you learn this from the epistle itself?
16. What was the occasion of its being written?
17. What are the leading topics treated of in this epistle?
18. Give a general analysis of the epistle.
19. Give a detailed analysis of the epistle.
20. What views are given in this epistle regarding the nature of God?
21. What proofs of the deity of Christ?
22. What proofs of the deity of the Holy Ghost?
23. What illustrations or declarations are given of the holiness, the justice, the goodness, the mercy, the long-suffering, the faithfulness, the grace of God?
24. Is there any reference in this epistle to what Christ has done, is doing, or will do, to save sinners?
25. Is there any reference to our Lord's death, His resurrection, His present state, or His coming again to judge the world?
26. Is the Holy Spirit mentioned in this epistle?

* These questions are mainly taken from Mr. Nicholls' *Help to Reading the Bible*.

27. Is there any notice of the blessings we are to expect from Him?
28. Is there any notice of the relation in which true Christians stand to Him?
29. Is there anything said of man's character by nature since sin entered?
30. Is anything said of his state by nature? Any reference to the evil of sin, and the punishment of sinners in another world?
31. Is there any reference in this epistle to the change by grace produced in the character and condition of men when they become Christians?
32. Is there any reference to the privileges of Christians?
33. Is there any reference to the dispositions and conduct which Christians should cultivate towards God the Father, the Lord Jesus Christ, the Holy Ghost, their fellow Christians, their enemies, the world, in affliction, in prosperity?
34. What relative duties are enforced in this epistle?
35. By what motives are these relative duties enforced?
36. Are the same duties enforced in any other epistle?
37. Compare the accounts.
38. What duties are enjoined in this epistle?
39. What sins are forbidden?
40. Give examples of persons who practised the duties enjoined.
41. Give examples of persons who were guilty of the sins forbidden?
42. Is there any prophecy in this epistle?
43. What references to the Old Testament do you find in this epistle?
44. What prayers do you find in this epistle, and can you learn from them for what you ought to pray?
45. Are there any references to heathen customs or games?
46. What Old Testament characters are mentioned in this epistle?
47. In what connection are their names introduced?
48. Are they introduced in the way of example or of warning?

(b). SPECIMEN ANSWERS.

EXAMPLE I.

What circumstances led Paul to write the first epistle to the Corinthians?

Paul was in Ephesus (xvi. 8) during the three years' stay there recorded in Acts xix. Rumours of a very unpleasant nature reached him regarding the condition of the Corinthian church. He was informed by members of the household of Chloe (i. 11), that there were divisions among them. It was a matter of common report (v. 1) that sins of a shameful nature were prevalent,

that lawsuits were frequent (vi. 1), that great abuses had sprung up in connection with the celebration of the Lord's Supper (xi. 17, 18), and that some had gone the length of denying the resurrection (xv. 12). About the time when these rumours reached him, a deputation, consisting probably of Stephanas, Fortunatus, and Achaicus (xvi. 17), came from Corinth to Ephesus, bearing a letter (vii. 1), in which the Apostle's opinion was asked regarding marriage (vii.), regarding meats offered to idols, and intercourse with unbelievers (viii.), regarding the position of women in the church (xi. 1-16), and regarding spiritual gifts (xii.-xiv.). To answer these questions, and to settle, if possible, the differences which had arisen, was the object Paul had in view in writing his first epistle to the Corinthians.

EXAMPLE II

In what circumstances was the epistle to the Philippians written?

Paul was a prisoner (i. 12, 13) in Rome (i. 12, 13, compared with iv. 22). The Philippians, hearing of his imprisonment, made a contribution and sent it to the Apostle to Rome by Epaphroditus (iv. 10-18). Epaphroditus was seized with a dangerous illness in Rome (ii. 27). News of his sickness reached the Philippians, who were greatly distressed thereanent (ii. 26). Epaphroditus, learning in Rome of their anxiety regarding him, was greatly troubled (ii. 25, 26). Paul purposed to send Timothy soon to Philippi (ii. 19), but he could not spare him just then (ii. 23), but as Epaphroditus was now convalescent, he sends him to relieve the anxiety of the Philippians (ii. 28-30). He takes the opportunity of sending this letter along with him, in which he gives expression to his fervent love for them, and his gratitude for their remembrance of him.

EXAMPLE III.

Give a general analysis of the Epistle to the Hebrews.

- | | |
|---|---------------|
| I. The greatness of Christ, ... | Chaps. i.-x. |
| 1. His Godhead and mediatorial kingdom, .. | i. 1-3. |
| 2. His superiority to the angels, ... | „ i. 4, -ii. |
| 3. His superiority to Moses, ... | „ iii. 1-6. |
| 4. Solemn exhortation against apostacy, .. | „ iii. 7-19. |
| 5. His superiority to Joshua, ... | „ iv. 1-13. |
| 6. His superiority to the High Priest, ... | „ iv. 14, -x. |
| II. The power of faith, ... | „ xi.-xiii. |
| 1. Definition and examples of faith, ... | „ xi. |
| 2. The higher privileges of believers should encourage them to show greater faith and to yield ready obedience, ... | „ xii.-xiii. |

EXAMPLE IV.

What may we learn from the Epistle to the Ephesians regarding the class to which the majority of the converts belonged?

The members of the church of Ephesus were in the main Gentile converts (ii. 11, 12; iii. 1-6; iv. 17-19; v. 8). There were, no doubt, Jews among them (i. 12; ii. 3-7; ii. 17), but they were so few as scarcely to be thought of in the course of the Apostle's argument.

EXAMPLE V.

State clearly the argument in Hebrews vii. 20-22.

The Apostle is proving the superiority of the Melchisedec priesthood of Christ over the Levitical priesthood. He finds (Ps. cx. 4) that Christ's priesthood was confirmed to Him by an oath, while the Levitical priesthood was appointed without any such solemn formality. In exact proportion as the appointment of the former was more solemnly confirmed than that of the latter, to that extent the priesthood of Christ is superior to that of the Levitical priesthood; and the Testament of which He is surety is better than the Old Testament. As to the importance of the oath of God, compare Heb. vi. 17, 18.

EXAMPLE VI.

Prepare questions on 1 Tim. vi. 1, 2.

1. What is meant here and generally in Paul's epistles by the term "servant?"
2. What is meant by being under the yoke (compare Matt. xi. 29)?
3. What was a yoke, and how did it come to be used in this sense (compare Jer. xxvii. 1-11)?
4. How does the Apostle wish these servants to treat their masters?
5. Why does he wish them so to act?
6. What is meant by the *doctrine* of God?
7. What is meant by *blasphemed*?
8. How might the name of God be *blasphemed* if servants were not to show honour to their masters?
9. How might believing servants be apt to treat unbelieving masters?
10. What is meant by "*despise them*?"
11. Show any one way in which they might despise them?
12. Why were they not to despise them?
13. What does the Apostle mean when he says they are "*brethren*?"

14. Why should the fact of their being brethren keep them from despising their masters?
15. Instead of despising them, what ought they rather to do?
16. Why ought they so to act?
17. What is meant by their being *partakers* of the benefit?
18. What is *the benefit* of which they are partakers?
19. How far does this teaching of Paul agree with his teaching in other epistles (compare Eph. vi. 5-8; Col. iii. 22-25)?
20. Give examples from Scripture of faithful servants (Gen. xxiv; 2 Kings v. 2-4).

EXAMPLE VII.

Expand the figure in Heb. xii. 1, 2.

The illustration is drawn from the Grecian games. The runner in these games was generally surrounded by crowds of spectators. He laid aside every weight, and, by careful training, divested himself of everything that might prove a hindrance. When he began the race, he ran with patience, i.e., with endurance, or the firm determination to go through with it and never to give up, keeping his eye steadily fixed on the goal where the prize was awaiting him. So the Christian has his Christian race to run, he is encompassed with a great cloud of witnesses, and he will put away from him everything that would entangle his feet (see ver. 13), and divest himself of every sin which would mar his progress. He also will run with patience, with the determination that, having put his hand to the plough, he will not look backward (Luke ix. 62), and he will press on towards the mark for the prize of the high calling of God in Christ Jesus Phil. iii. 19).

EXAMPLE VIII.

Illustrate from the Acts of the Apostles the following passages occurring in Paul's epistles.

1. Rom. xv. 24, 25, compare Acts xix. 21.
2. 1 Cor. xvi. 8, 9, compare Acts xix. 10, 20; also 9, and 23-40.
3. Gal. i. 15, 16, compare Acts ix. 19, 20.
4. Gal. i. 18, 19, compare Acts ix. 23-28 and Acts xxii. 17-21.
5. Gal. i. 21-24, compare Acts ix. 29, 30.
6. Gal. vi. 17, compare Acts xiv. 19 and Acts xvi. 22.
7. Ephes. iii. 1-8, compare Acts ix. 15; xiii. 2, and xxii. 21.
8. 1 Thess. ii. 14-16, compare Acts xiii. 45; xiv. 19; xvii. 5; xvii. 13, etc.
9. 2 Tim. iii. 10, 11, compare Acts xiii. 50; xiv. 5; xiv. 19.*

* Paley's *Horæ Paulinæ* will be of great service to the student in examining these parallelisms.

(c). THE PASTORAL EPISTLES.

The two Epistles to Timothy and that to Titus are commonly called Pastoral Epistles. The questions given in the preceding sections are applicable to these Epistles; but the following remarks may be of service to the general reader :—

(a). *The First Epistle to Timothy*.—This epistle was sent to Ephesus to Timothy (i. 3), who had been left there on the occasion of Paul's departure from that town to Macedonia. This could not have been the departure mentioned in Acts xx. 1, for Timothy was not left in Ephesus at that time. On the contrary, he had been sent (Acts xix. 22) into Macedonia some time before the Apostle left Ephesus, and we have no record of his return. Accordingly, the opinion is very generally entertained that chap. i. 3 of this epistle refers to a period subsequent to the imprisonment recorded in the Acts. The great object of the epistle was to guide and instruct Timothy in the difficult office which he held in the Ephesian church.

(b). *The Epistle to Titus*.—Titus had been left in Crete (i. 5) with the express view that he "should set in order the things that are wanting, and ordain elders in every city." His stay was to be short (iii. 12), for the Apostle expected him to join him in Nicopolis, where he was to winter. The purpose of the epistle is the same as that of the first to Timothy: it contains instructions to Titus regarding the organization of the churches in Crete.

(c). *The Second Epistle to Timothy*.—Paul was again a prisoner in Rome (i. 16, 17); his end was now near (iv. 6-8); his case was critical and dangerous (iv. 16); his friends were forsaking him (iv. 10), and the aged servant of God longed for the companionship and sympathy of Timothy. He accordingly sends him this letter urging him to come to Rome with all convenient speed (iv. 11-21).

(d). THE GENERAL EPISTLES.

These are seven in number, and embrace the two Epistles of Peter, the three of John, the Epistle of James, and that of Jude. They were called "general" because they were not addressed to particular churches or persons, like those of St. Paul, but to the body of Christian converts scattered over the world.

(a). *The First Epistle of Peter*.—This epistle is supposed to have been written from Babylon (v. 13), where the Apostle was attended by Silvanus, or Silas (v. 12); and by Mark (v. 13). It was addressed particularly "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithnia." The great design of the epistle is stated in Chap. v. 12.

(b). *The Second Epistle of Peter*.—This epistle was written in the near prospect of death (i. 12-14). If the Apostle was beheaded in Rome, according to tradition, then the epistle was likely sent from that city; but we have no information on this point. The great design of the epistle is stated with remarkable force and clearness in Chap. i. 15-21.

(c). *The First Epistle of John*.—This epistle contains neither the name of the writer, nor the place where it was composed. It is by universal consent attributed to John. The writer was evidently an eye-witness of our Lord's ministry (i. 1-4; iv. 14). The great object of the epistle was to correct the errors which were creeping into the church regarding the person of Christ. These errors were two-fold. Some denied His divinity (ii. 22; iv. 15; v. 1); others denied His humanity (i. 1; iv. 3). "To establish the church, therefore, in sound views regarding the person and office of Christ, His human and Divine nature, and His atonement, is the leading object of this epistle."

(d). *The Second Epistle of John*.—From verse 1 we gather that this letter was sent to some Christian lady and her children, to guard them against the prevailing error of the time regarding the person of our Lord.

(e). *The Third Epistle of John*.—This epistle was addressed to Gaius, probably the person referred to in 1 Cor. i. 14, and in Rom. xvi. 23. It is practically a letter of thanks to Gaius for his great hospitality shown to the brethren. It contains a strong warning against some ambitious busybody named Diotrephes, who aspired to be leader of the church.

(f). *The Epistle of James*.—James, the writer of this epistle, is called (Gal. i. 19) the brother of our Lord. He occupied a position of great dignity in the church in Jerusalem (Acts xv. 13; xx. 18), where he would appear to have resided until his death. The epistle is addressed to the Jews of the dispersion (i. 1), and one great object of it is to encourage the converts under some severe persecution they were undergoing. In addition to this, he sets himself vigorously to correct an error which was threatening much mischief to the church. Paul had taught that a man was justified without the works of the law by faith alone. Men began to pervert this doctrine by overlooking the importance of works as a necessary evidence of saving faith. James sets himself to combat this error, and to prove that faith without works is dead.

(g). *The Epistle of Jude*.—The writer of this epistle was also called Lebbeus and Thaddeus (Matt. x. 3; Luke vi. 15). Both the place and the date of writing are unknown. It is supposed to have been written to Jewish Christians in Syria and Arabia, and was evidently intended to warn them against those false teachers who resolved the whole of Christianity into a speculative belief and outward profession of the gospel.

THE REVELATION OF JOHN.

This Book is so called because it consists of matters chiefly prophetic, which were *revealed* to John by our Lord Jesus Christ. This took place when he was in the Isle of Patmos, whither he was banished, as is generally supposed, by the Emperor Domitian, A.D. 94 or 95. It may be divided into three parts:—

- (a). John's Vision of Christ in Glory, ... Chap. i.
- (b). The Epistles to the Seven Churches, ... „ ii., iii.
- (c). The Revelation strictly so-called, ... „ iv.-xxii.

SPECIMEN QUESTIONS.*

1. Where was John when this revelation was made to him?
2. Why had he been sent to Patmos?
3. When was the revelation made to him?
4. What vision appeared to John in connection with this revelation?
5. What effect had this vision upon him?
6. How was he again restored to consciousness?
7. What were the seven churches of Asia?
8. Who is meant by the "angel" of the church to whom the epistles are respectively addressed?
9. What name does Christ take to Himself in the address to the church of Ephesus?
10. What commendation is bestowed upon this church?
11. What light does Acts xx. 29, 30 throw upon chap. ii. 2?
12. What fault is found with this church?
13. What warning is given to it in connection with this leaving of its first love?
14. Who are the Nicolaitanes supposed to have been?
15. What reward is offered to those who overcome?
16. What further mention have we in this book of the tree of life (see chap. xxii. 1, 2)?
17. What is meant by the "paradise of God" (compare Luke xxiii. 43)? †

* The third division, though possessing great value to the church, is not so suitable for Sabbath School instruction as other portions of the word of God. We have not, accordingly, deemed it necessary to prepare questions on this division, but have contented ourselves with giving one or two illustrations as to how detached portions may be treated.

† Questions of a nearly similar nature may be framed in connection with each epistle, so that it is not necessary to repeat them. Each epistle is constructed on the same plan. We have the address, the commendation, the blame, and the promise for those who overcome.

HARMONY OF THE GOSPELS.

CONTENTS.	MATT.	MARK.	LUKE.	JOHN.
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EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.				
<i>TIME—About thirteen years and a half.</i>				
Introduction to John's Gospel, ...	—	—	—	1. 1-13
Preface to Luke's Gospel, ...	—	—	1. 1-4	—
An angel appears to Zacharias.— <i>Jerusalem,</i>	—	—	1. 5-25	—
An angel appears to Mary.— <i>Nazareth,</i>	—	—	1. 26-38	—
Mary visits Elizabeth.— <i>Jutta?</i>	—	—	1. 39-66	—
Birth of John the Baptist.— <i>Jutta?</i>	—	—	1. 67-80	—
An angel appears to Joseph.— <i>Nazareth,</i>	1. 18-25	—	—	—
The birth of Jesus.— <i>Bethlehem,</i>	—	—	2. 1-7	—
The Genealogies of Jesus, ...	1. 1-17	—	3. 23-38	—
An angel appears to the shepherds.— <i>Near Bethlehem,</i>	—	—	2. 8-20	—
The circumcision of Jesus, and His presentation in the Temple.— <i>Bethlehem, Jerusalem,</i>	—	—	2. 21-38	—
The visit of the Magi.— <i>Jerusalem, Bethlehem,</i>	2. 1-12	—	—	—
The flight into Egypt.— <i>Bethlehem,</i>	2. 13-15	—	—	—
The massacre of the Infants.— <i>Bethlehem,</i>	2. 16-18	—	—	—
The return from Egypt.— <i>Nazareth,</i>	2. 19-23	—	2. 39, 40	—
At twelve years of age Jesus goes to the Passover.— <i>Jerusalem,</i>	—	—	2. 41-52	—
PART II.				
ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.				
<i>TIME—About one year.</i>				
The ministry of John the Baptist.— <i>The Desert, The Jordan,</i>	3. 1-12	1. 1-8	3. 1-18	—
The baptism of Jesus.— <i>The Jordan,</i>	3. 13-17	1. 9-11	3. 21-23	—
The temptation.— <i>Desert of Judea,</i>	4. 1-11	1. 12, 13	4. 1-13	—
Testimony of John the Baptist to Jesus.— <i>Bethabara beyond Jordan,</i>	—	—	—	1. 19-34
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<i>TIME—One year.</i>				
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CONTENTS.	MATT.	MARK.	LUKE.	JOHN.
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Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him.— <i>Sychar, Shechem or Neapolis.</i>	—	—	—	4. 4-42
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Jesus again at Cana, where He heals the son of a nobleman lying ill at Capernaum.— <i>Cana of Galilee.</i>	—	—	—	4. 46-54
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The call of Peter, Andrew, James, and John, with the miraculous draught of fishes.— <i>By the Sea of Galilee: near Capernaum.</i>	4. 18-22	1. 10-20	5. 1-11	—
Jesus teaches in the Synagogue and heals a demoniac.— <i>Capernaum.</i>	—	1. 21-28	4. 31-37	—
The healing of Peter's wife's mother, and many others.— <i>Capernaum.</i>	8. 14-17	1. 20-34	4. 38-41	—
Jesus with His disciples goes from Capernaum throughout Galilee.	4. 23-25	1. 35-39	4. 42-44	—
The healing of a leper.— <i>Galilee.</i>	8. 2-4	1. 40-45	5. 12-16	—
The healing of the paralytic.— <i>Capernaum.</i>	9. 2-8	2. 1-12	5. 17-26	—
The call of Matthew.— <i>Capernaum.</i>	9. 9	2. 13. 11	5. 27, 28	—

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.—SECOND YEAR OF HIS MINISTRY.

TIME—One year.

Jesus attends the second Passover.— <i>Jerusalem.</i>	—	—	—	5. 1
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Our Lord's subsequent discourse.— <i>Jerusalem.</i>	—	—	—	5. 10-47
The disciples pluck ears of grain on the sabbath.— <i>On the way to Galilee?</i>	12. 1-8	2. 23-28	6. 1-5	—
The healing of the withered hand on the sabbath.— <i>Galilee: Capernaum.</i>	12. 9-14	3. 1-6	6. 6-11	—
Jesus arrives at the sea of Tiberias, and is followed by multitudes.	12. 15-21	3. 7-12	—	—
Jesus withdraws to the mountain, and chooses the twelve; the multitudes follow Him.— <i>Near Capernaum.</i>	10. 2-4	3. 13-19	4. 12-19	—
The sermon on the mount.— <i>Near Capernaum.</i>	5. 1; 8. 1	—	6. 20-49	—
The healing of the centurion's servant.— <i>Capernaum.</i>	8. 5-13	—	7. 1-10	—
The raising of the widow's son.— <i>Nain.</i>	—	—	7. 11-17	—
John the Baptist in prison sends disciples to Jesus.— <i>Galilee: Capernaum.</i>	11. 2-19	—	7. 18-35	—
Discourse of Jesus arising out of the Baptist's message.— <i>Capernaum.</i>	11. 20-30	—	—	—
While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.— <i>Capernaum.</i>	—	—	7. 36-50	—
Jesus, with the twelve, makes a second circuit in Galilee.	—	—	8. 1-3	—
The healing of a demoniac. The scribes and Pharisees blaspheme.— <i>Galilee.</i>	12. 22-37	3. 10-30	11. 14, 15, 17-23	—
The scribes and Pharisees seek a sign. Our Lord's reply.— <i>Galilee.</i>	12. 38-45	—	11. 16, 24-30	—
His mother and brethren desire to restrain him.	—	3. 31, 32	—	—
The true disciples of Christ His nearest relatives.— <i>Galilee.</i>	12. 46-50	3. 33-35	8. 10-21	—
At a Pharisee's table, Jesus denounces woes against the Pharisees and others.— <i>Galilee.</i>	—	—	11. 37-54	—

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Parable of the sower.— <i>Sea of Galilee: near Capernaum.</i>	13. 1-23	4. 1-25	8. 4-18	—
Parable of the tares. Other parables.— <i>Near Capernaum.</i>	13. 24-53	4. 26-34	—	—
Jesus directs to cross the lake. Incidents.	8. 18-27	4. 35-41	8. 22-25	—
The tempest stilled.— <i>Sea of Galilee.</i>	8. 28-34	5. 1-21	8. 26-40	—
The two demoniacs of Gadara.— <i>S. E. coast of the Sea of Galilee.</i>	9. 1	2. 15-22	6. 29-39	—
Levi's feast. Discourse concerning fasting.— <i>Capernaum.</i>	9. 10-17	5. 23-43	8. 41-56	—
The raising of Jairus's daughter. The woman with an issue of blood.— <i>Capernaum.</i>	9. 18-26	—	—	—
Two blind men healed and a dumb spirit cast out.— <i>Capernaum.</i>	9. 27-34	6. 1-6	—	—
Jesus again at Nazareth, and again rejected.	13. 54-58	9. 35-38	—	—
A third circuit in Galilee. The twelve instructed and sent forth.— <i>Galilee.</i>	10. 1, 6-42	6. 6-13	0. 1-6	—
Herod supposes Jesus to be John the Baptist, whom he had just before beheaded.— <i>Galilee? Perea.</i>	11. 1	0. 14-16, 21-29	9. 7-9	—
The twelve return, and Jesus retires with them across the lake. Five thousand are fed.— <i>Capernaum. N. E. coast of the Sea of Galilee.</i>	14. 1, 2, 6-12	6. 30-44	0. 10-17	6. 1-14
Jesus walks upon the water.— <i>Night on the Sea of Galilee. Gennesareth.</i>	14. 13-21	0. 45-50	—	6. 15-21
Our Lord's discourse to the multitude in the synagogue at Capernaum. Hints at Judas' treachery. Many disciples turned back. Peter's profession of faith.— <i>Capernaum.</i>	14. 22-36	—	—	0. 22-71

PART V.

FROM THE THIRD PASSOVER DURING OUR LORD'S MINISTRY UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME—*Six months.*

Our Lord justifies His disciples for eating with unwashed hand. Pharisaic traditions.— <i>Capernaum.</i>	15. 1-20	7. 1-23	—	—
Our Lord goes to the coasts of Tyre and Sidon.	15. 21	7. 24	—	—
The daughter of a Syrophenician woman is healed.— <i>Region of Tyre and Sidon.</i>	15. 21-28	7. 24-30	—	—
Jesus departs from Tyre and Sidon.	15. 29	7. 31	—	—
A deaf and dumb man healed; also many others. Four thousand are fed.— <i>The Decapolis.</i>	15. 29-38	{ 7. 31-37 8. 1-9	—	—
The Pharisees and Sadducees again require a sign.— <i>Near Magdala.</i>	15. 39	8. 10-12	—	—
The disciples cautioned against the leaven of the Pharisees, etc.— <i>N. E. coast of the Sea of Galilee.</i>	16. 1-4	8. 13-21	—	—
A blind man healed.— <i>Bethsaida (Julias).</i>	—	8. 22-26	—	—
Peter and the rest again profess their faith in Christ.— <i>Region of Casarea Philippi.</i>	16. 13-20	8. 27-30	0. 18-21	—
Our Lord foretells His own death and resurrection, and the trials of His followers.— <i>Region of Casarea Philippi.</i>	16. 21-28	{ 8. 31-38 9. 1	0. 22-27	—
The transfiguration. Our Lord's subsequent discourse with the three disciples.— <i>Region of Casarea Philippi.</i>	17. 1-13	9. 2-13	9. 28-36	—

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Jesus again foretells His own death and resurrection.— <i>Galilee.</i>	17. 22, 23	9. 30-32	9. 43-45	—
The tribute-money miraculously provided.— <i>Capernaum.</i>	17. 24-27	9. 33	—	—
The disciples contend who should be the greatest. Jesus exhorts to humility, forbearance, and brotherly love.— <i>Capernaum.</i>	18. 1-35	9. 33-50	9. 40-50	—
Jesus goes up to the feast of tabernacles. His final departure from Galilee. Incidents in Samaria.	—	—	9. 51-62	7. 2-10
The seventy instructed and sent out.— <i>Samaria.</i>	—	—	10. 1-16	—
Ten lepers cleansed.— <i>Samaria?</i>	—	—	17. 11-19	—

PART VI.

THE FEAST OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME—*Six months, less one week.*

Jesus at the feast of tabernacles. His public teaching.— <i>Jerusalem.</i>	—	—	—	7. 11-35
The woman taken in adultery.— <i>Jerusalem.</i>	—	—	—	8. 1
Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands.— <i>Jerusalem.</i>	—	—	—	8. 2-11
A lawyer instructed. Love to our neighbour defined. Parable of the good Samaritan.— <i>Near Jerusalem.</i>	—	—	10. 25-37	8. 12-59
Jesus in the house of Martha and Mary.— <i>Bethany.</i>	—	—	10. 38-42	—
The disciples again taught how to pray.— <i>Near Jerusalem.</i>	—	—	11. 1-13	—
The seventy return with joy.— <i>Jerusalem.</i>	—	—	10. 17-24	—
A man born blind is healed on the Sabbath. Our Lord's subsequent discourses.— <i>Jerusalem.</i>	—	—	—	9. 1-41
Jesus in Jerusalem at the feast of dedication. He retires beyond Jordan.— <i>Jerusalem. Bethabara beyond Jordan.</i>	—	—	—	10. 1-21
The raising of Lazarus.— <i>Bethany.</i>	—	—	—	10. 22-42
The counsel of Caiaphas against Jesus. He retires from Jerusalem.— <i>Jerusalem. Ephraim.</i>	—	—	—	11. 1-46
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Our Lord dines with a chief Pharisee on the Sabbath. Incidents.— <i>Perea.</i>	—	—	14. 1-24	—
What is required of true disciples?— <i>Perea.</i>	—	—	14. 25-35	—
Parables of the lost piece of money, lost sheep, and prodigal son.— <i>Perea.</i>	—	—	15. 1-32	—
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The Pharisees reproved. Parable of the rich man and Lazarus.— <i>Perea.</i>	—	—	16. 14-31	—
Jesus inculcates forbearance, faith, humility.— <i>Perea.</i>	—	—	17. 1-10	—
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Jesus receives and blesses little children.— <i>Perea</i> .	19. 13-15	10. 13-16	18. 16-17	—
The rich young ruler. Parable of the labourers in the vineyard.— <i>Perea</i> .	19. 16-30 20. 1-16	10. 17-31	18. 18-30	—
Jesus a third time foretells His death and resurrection.— <i>Perea</i> .	20. 17-19	10. 32-34	18. 31-34	—
James and John make their ambitious request.— <i>Perea</i> .	20. 20-28	10. 35-45	—	—
The healing of two blind men near Jericho.	20. 29-34	10. 46-52	18. 35-43 19. 1	—
The visit to Zaccheus. Parable of the ten pounds.— <i>Jericho</i> .	—	—	19. 2-28	—
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Mary anoints Jesus' feet.— <i>Bethany</i> .	—	—	—	12. 2-8
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Our Lord's Public entry into Jerusalem.— <i>Bethany. Jerusalem</i> .	21. 1-11, 14-17	11. 1-11	19. 29-44	12. 12-19
The barren fig tree. The cleansing of the temple.— <i>Bethany. Jerusalem</i> .	21. 12, 13, 18, 19	11. 12-19	19. 45-48 21. 37, 28	—
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Parable of the wicked husbandmen.— <i>Jerusalem</i> .	21. 33-46	12. 1-12	20. 9-19	—
Parable of the marriage of the king's son.— <i>Jerusalem</i> .	22. 1-14	—	—	—
Insidious question of the Pharisees and Herodians: tribute to Cæsar.— <i>Jerusalem</i> .	22. 15-22	12. 13-17	20. 20-26	—
Insidious question of the Sadducees: the resurrection.— <i>Jerusalem</i> .	22. 23-33	12. 18-27	20. 27-40	—
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How is Christ the son of David?— <i>Jerusalem</i> .	22. 41-46	12. 35-37	20. 41-44	—
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Certain Greeks desire to see Jesus.— <i>Jerusalem</i> .	—	—	—	12. 20-26
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